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از ظفر اسحاق انصاری

LIVING
IGIONS OF THE WORLD

A SOCIO-POLITICAL STUDY

By

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ENGLISH RENDERING

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In the name of Allah, the Beneficent, the Merciful

Translator's Note

The Urdu book 'Mazahib-i-Alam', by Mr. Ahmad Abdullah al Masdoosi, B.A., LL.B., of which the volume in hand is an English rendering, was published by Maktaba-i-Khuddam-i-Millat, Karachi sometime about the close of the year 1958. It was received with wide acclamation throughout the Urdu reading circles. Scholars both in Pakistan and India paid glowing tributes to the author. Reputed magazines and papers reviewed the book in highly eulogizing terms. Some of the Universities in Pakistan gave it a place in their Courses of Postgraduate studies.

It was early in 1959 that I was entrusted with the work of rendering it into English. By the time I had finished the translation I found that the fast moving events in the world had out-dated many of the facts and figures mentioned in the Urdu book and I felt tempted to effect such modifications as could bring the work as uptodate as is possible in contemporary world that is changing at a staggering speed. To cite just one example, when the Urdu book appeared there were only 82 member nations in the U.N.O. By the time I had completed the translation about a dozen and a half more countries had been liberated and the number of UNO member states had risen to 99. To take cognizance or this change alone and to effect necessary adjustments meant a lot of modification in many a table involving much of calculation and re-calculation under many heads and items and at many places. It necessitated many modifications in the text also. With the consent and help of the learned author I set out to do the needful as best as I could. Almost half the manuscript had been printed when the number of UNO members rose to 101, then to 103, and while the last chapters were in the press it rose to 104. Having once given way to the temptation I had now to modify the unprinted part of the manuscript again. This, combined with certain other factors which it is not for me to enumerate, delayed the appearance of the English version a good deal beyond the scheduled time. I hope the loss in time has been adequately compensated by the fact that the English version is now much more up-to-date and more comprehensive than the original work.

Those conversant with both the languages will find many other variations also between the Urdu text and the English version. The motive behind these variations, all effected with the consultation and concurrence, or at the instance, of the author, has been to enhance the utility of the book.

In the Urdu book the various religions have been dealt with strictly in the Urdu alphabetical order. To adopt the English alphabetical order or the chronological order for the English version would obviously have upset the entire scheme of the book. Hence the same Urdu order has been retained for the volume in hand. This explanation seems to be necessary lest the order followed in the English version be taken as arbitrary.

I must acknowlegde with thanks the help and assistance I have received in the translation work from my younger brother Mr. Zafar Afaq Ansari M.A. Instructor, Psychology Department, Karachi University, Mr. Bashir Ahmad Hashimi and my second younger brother Mr. Zafar Ashfaq Ansari have laboured a lot in searching and copying out for me scores of extracts, from English books, periodicals and newspapers etc. quoted in the original work, for incorporation in the English version. I am thankful to them for this assistance.

Montreal
December, 1, 1961

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AUTHOR'S PREFACE

The period of human history through which we are passing could, on the one hand, be considered to be almost as significant and revolutionary in its character, and almost as pregnant with immense possibilities, as the period immediately preceding the advent of Islam and, on the other hand, to be even more crucial, in view of its couvulsive temper, than the age of Renaissance in the West.

It could well be imagined how extremely difficult it is to grasp the essential character of such a revolutionary period of history before the entire process of change is over. As the world has been growing smaller and smaller - thanks to the colossal means of communication and transport placed at our disposal by phenomenal advancements in the realms of science and technology-human problems are becoming more and more involved. Historians and thinkers of the world, however, have been attempting to grasp the nature of the changes that are taking place in the world and to visualize the shape of things to come. Most of them agree that, as a result of the new forces that have arisen or are arising in the world, Western domination over the rest of the world is bound to come to an end. The East has already made its presence felt in the realm of world politics as a formidable power. What will be the ulimate outcome of the decline of the West and the rise of the East? Will this process lead to a mutual compromise or to a merciless and longdrawn conflict? Will it create a new balance of power in world politics or will it lead to global catastrophe?

Important though such questions are, hardly any light is thrown by current literature on the problems posed by this conflict between the East and the West, particularly those concerning its impact on the future of the Muslim world. It is not very relevant to discuss whether this silence in current Western literature on these problems is deliberate or otherwise. What is really aimed at here is to reflect seriously upon the international situation, particularly as it affects the Muslim world, to take note of the actual conditions prevailing in Islamic countries, to study the attitudes of the various Eastern and Western powers towards the Muslims, and to try to discover the real causes—religious, psychological, political and economic—underlying these attitudes. Such a study will make it clear as to how far the grounds of hostility or friendship of other powers towards Muslims are abiding and fundamental. This will help Muslims decide how far, if at all, it would be

useful for them, under the present circumstances, to adopt a policy of some sort of alliance with these powers, or contrarily, how far it would be advisable to adopt a neutralist policy in international affairs.

To-day when changes are taking place in the world at a staggering pace, when a new world is rising out of the smoke and shambles of the old world, when old Imperialisms are crumbling under the pressure of changed circumstances, Muslims are confronting tremendous dangers as well as undreamt of possibilities of prosperity and progress. It is the consciousness of the magnitude of such problems, and of the fact that Muslim thinkers are generally not giving much of a serious thought to the world situation, that the present writer, in full awareness of his own limitations, has ventured to put forward his analysis and assessment of the situation.

Ever since his migration to Pakistan in February 1949, the writer has been engaged in serious research on these topics with a view to presenting his conclusions before those interested in the problem. During these long years he has kept himself almost exclusively devoted to the subject and has tried to study carefully whatever literature on the topics could be available. As a result of this rather extensive study the synopsis of a voluminous work, *Islam and Contemporary World Conflict*, was prepared and even some of its chapters were drafted. It was, however, realized during the course of this work that a scientific analysis of the problem under study required that the relative numerical strength of the various religions of the world, Islam included, be correctly determined: and that unless this were done it would be impossible to assess the real strength and influence of Muslims in the various regions of the world and in the world as a whole. Unfortunately, the problem of the numerical strength of the various religions of the world is as complicated as it is important. This is because of centuries of negligence and lethargy on the part of Muslim scholars on the one hand, and of well-planned schemes and designs of non-Muslim writers on the subject on the other hand, with the result that misunderstandings of such colossal magnitude exist in this domain as to make it simply impossible for any single individual to clear the whole debris of falsehood. It was an uphill task indeed but the writer stubbornly refused to abandon it merely for fear of the difficulties and the labour involved. He undertook this all important task with a firm faith in the Divine promise that 'those who strive to find out would ultimately be shown the path'!

The following pages will show how far the author has succeeded in exploding many a false and baseless statement which had become current as gospel truth inspite of being devoid

of any foundation whatsoever.

Columbus set out to find a new route to India, but discovered the new world instead. Something likewise has happened in the case of the present writer. He undertook the study of the problems which form the subject matter of the present work in connection with the work originally planned, namely, *Islam and Contemporary World Conflict*. This effort led him to the preparation of the voluminous book which is now being humbly offered to the reader. The publication of the originally planned work will of course take some time. The reason why one chapter grew into a book is to be found in such startling facts as the following:

According to the Census of India, in 1941 the Hindus and the Scheduled Castes were estimated to be 200 million and 50 million respectively. After the partition, the Hindu population of India has been shown to have increased to 300 million which means that during the last ten years there has been an increase of 100 million in the Hindu population. This is a record increase of population, an increase of 50 percent in one decade. Such a claim has been blatantly made inspite of the fact that Census Reports from 1881 to 1941 show a continual decrease in the Hindu population of the subcontinent. It is obvious that the alleged growth of population is not genuine: it is utterly sham and baseless.

The well-known 'Life' magazine of America started in 1955 a series of lengthy articles about the great religions of the modern world in which it mentioned the numerical strength of the various religions of the world. These articles estimated the number of Christians to be 900 million; Buddhists 500 million, Hindus 310 million and Muslims 300 million.

These figures by far and large reflected the generally accepted estimates about the numerical strength of the various religions of the world. The only difference was that, in this series, the number of Buddhists had been estimated less than the current and usually accepted estimate. According to a work recently published by the Government of India and entitled 2500 *years of Buddhism*, Buddhists constitute one thrid of the total population of the world! In other words, their total number is 800 million. According to Pandit Jawaharlal Nehru, the number of Buddhists exceeds that of Christians. It is noteworthy, however, that no attempt has been made to substantiate this statement. According to our estimates, not un-documented, the Christians in the world number 750 million instead of 900 million; the Buddhists number only 150 million instead of 800 or 900 million; the Hindus number 220 instead of 310 million (or approximately 270 million if the scheduled Castes are reckoned as Hindus).

If one were to compare the former estimates regarding the total number of Christians and Buddhists, each one of the two out-numbered Muslims by about three times. In fact, according to the previously accepted figures, even the number of Hindus exceeded the number of Muslims by four per cent. According to our estimates, Christians are approximately one and a half time greater in number than Muslims; the number of Buddhists is less than one third the number of Muslims; and the number of Hindus is less than half the number of Muslims. According to previous estimates, the total number of Hindus and Buddhists was 1400 million, which means more than 50 per cent of the total population of the world. Their total number was shown as four times greater than the total number of Muslims. According to our estimates, their total number is 430 million, or 18 per cent of the total population of the world and less than that of Muslims who number over 520 million. It should also be borne in mind that these estimates, far from having been drawn up capriciously, are the result of careful calculation and have been well documented in order to facilitate verification. In fact this desire on the part of the writer has made him mention many a thing that would have otherwise been omitted in the interest of brevity.

In the begining, the writer had aimed merely at determining the exact number of the Muslims of the world. This problem was inextricably connected with determining the number of the followers of other religions without which it was impossible to assess the relative strength of Muslims. Hence the attempt to estimate the number of the followers of all the various religions of the world. And it is thus that a good deal of information regarding the religions of the world and their numerical, territorial and political strength is now being placed before the reader. All this has been presented in the background of the spiritual and religious aspects of these religions with a view to widening the perspective and facilitating a deeper understanding of the religions of the world and their impact on world affairs.

Despite the writer's close interest for over a quarter of a century in matters and problems dealing with Islamics, Politics, Economics, and Law, it would be sheer presumptousness on his part to claim, in this age of specialization, anything like an expert's knowledge of these subjects. It has, however, helped the writer develop a multi-dimensional appreciation and has enabled him to see the problems in a broader perspective. Nevertheless, since the entire work—collection and collation of facts and figures, their critical examination and analysis—had to be undertaken by the writer almost single handed, a number of errors might have crept in. The writer would only welcome any criticism from scholars that might enable him to correct these errors while revising the book for the next edition.

The problems relating to Africa also necessitated extensive and deep research work. The reader will not fail to discern the attempt in this work, to lift the iron curtain which had been clamped on Africa and had concealed the Muslim, as also the overall, situation in Africa.

The difficulties involved in finding out correct figures relating to the Muslim population of the iron—curtain countries were even greater. On the one hand, these countries do not furnish any information regarding Muslim population living under Communist domination: on the other hand, the information provided by Western countries obout the Muslims in the Communist world, appears to be rather incorrect and tainted with partisanship. To arrive at the correct figures one has to under-take an extremely painstaking and tortuous labour.

The question as to why Western scholars did not adopt this approach in regard to the study of the religions of the world remains a riddle. However, a concentrated study of relevent literature has given the writer the feeling that its causes are probably two-fold. First, that this sort of research and study was unnecessary in as much as the Westerners had already had access to correct information through their official records and through the researches of Christian missionaries. Second, that such researches were considered positively harmful insofar as they would have brought to light many an inconvenient and unpalatable truths and realities.

It may sound rather presumptuous to claim that through this book, authentic and dependable estimates regarding the relative numerical strength of the various religions of the world, will be available to the reader for the first time. This indeed can prove a great boon in so far as it will enable those interested in world affairs to assess the relative strength of the various religions of the world from the viewpoints of area, population, and political strength and will provide them, in a handy volume, necessary material for comparative study of the social and political aspects of the various living religions of the world.

Apart from that, the all important problem of the future of the Islamic world prompted the writer to make a study of the rising Imperialist powers of the East along with the study of the declining Western Imperialism. Indeed, it was even more necessary to study Eastern Imperialism for Western Imperialism is in its death-throes and a new Imperialism has begun to raise its head constituting a veritable threat to the integrity and future of the Muslim world. Should the Muslim world fail to take cognizance of the potentialities of the rising menace they may have to confront a situation fraught with catastrophic consequences.

While proceeding to acknowledge with thanks the encouragement and assistance that I have received from many a friend of mine during the course of the compilation of this work, my heart goes out in profound grief to remember my old and respected friend the late Mr. Zahid Husain, the first Governor of the State Bank, and the first Chairman of the Planning Board, of Pakistan. I had had the privilege to discuss with him, to my great benefit, numerous problems dealt with in this book which, to my intense sorrow is now being sent to the press without a foreword that he was to write.

I take this occasion to express my gratefulness to all my friends whose encouragement and appreciation have helped me considerably in keeping up my spirits under odd circumstances and completing the work. To mention all such names would mean quite a long list. However, I feel I must offer my thankfulness, in this behalf, specifically to al-Haj Saiyid Ali Akbar Shah, Maulana Fazlurrahman Ansari M.A., and Sayiyid Saadutullah Husaini.

My indebtedness to my esteemed friend Maulana Mohammad Zafar Ahmed Ansari M.A., LL.B. is too deep to find adequate expression. His wide knowledge, both in the religious as well as the secular domain, his deep insight, particularly in Muslim affairs, and most of all, his selfless, unassuming and unostentations devotion to the cause of Islam and Muslims have made him an institution by himself for all who have the privilege to know him rather intimately. I deem myself singularly fortunate in having had the opportunity to benefit immensely, throughout the course of this work, from his constructive comments, valuable advice and fruitful suggestions.

I am indebted to Maulana Mohammad Taseen Sahib of Majlis-i-Ilmi, Karachi not only for allowing me the benefit of the use of the books in that institution but also for many a discussion which I have had with him on some of the topics relevant to the subject matter of the book.

Along with this expression of my gratefulness to all these friends from whose advice I have benefited I must also mention that the responsibility of the views expressed in these pages is all my own.

My thanks are also due to the Library authorities of the various libraries in Karachi, particularly to Mr. Wakil Ahmad Jafari, Cataloguer, Karachi University Library, Mr. Akhtar Husain of the Urdu College Library, Mr. Fazl-e-Haq Qureshi of the U.N.O. Information Centre and Khwaja Sarwar Hasan, Secretary, and Mr. Latif Ahmad Sherwani, Assistant Secretary, of the Pakistan Institute of International Affairs for the facilities provided by them to make use of the books in their respective institutions.

In the preparation of the maps, the valuable suggestions of my learned colleagues, Messrs. Ikramur Rahman, Muniruzzia Qadri and Ilyas ba Yunus of the Geography Department, Urdu College, Karachi have proved of great benefit. My old friend Mr. Latiful Hasan has taken great pains and keen personal interest in the actual drawing up of the maps. I am deeply thankful to them all.

I am also indebted to my brother-in-law Mr. Ishaq ibn-i-Ahmad, the proprietor of Maktaba-i-Khuddam-i-Millat, Karachi, for the devotion with which he has worked for the publication of this book.

I must express my deepest gratitude to my young friend Mr. Ebrahim Ahmad Bawany, Managing Trustee of Begum Aisha Bawany Trust, Karachi for the appreciation, interest and enthusiasm with which he has undertaken to get the book translated and published on behalf of the Trust.

My wife Fatimatunnisa bore with the traditional forbearance of a Muslim lady the economic hardships which we have had to face during these years of my pre-occupation with this work. I owe her much in this behalf.

Karachi
24th June 1958.

Ahmad Abdullah al Masdoosi.

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A SOCIO-POLITICAL STUDY

THE PURPOSE OF RELIGION

Humanity needs three things to-day—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. Modern Europe has, no doubt, built idealistic systems on these lines, but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men while religion has always elevated individuals, and transformed whole societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interests of the rich. Believe me, Europe to-day is the greatest hindrance in the way of man's ethical development.

(Iqbal)

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What is Religion?

AS we embark upon a study, in the following pages, of the numerical, territorial and political strength and import of the great existing religions of the world, it would be only proper that an attempt is made, at the very outset, to determine, howsoever briefly, what the term 'religion' actually connotes as also to understand the essence and the geneses of, and the distinctions and differences obtaining among, the various religions under discussion.

Definition of Religion

A precise definition of the term 'religion' is difficult indeed. The difficulty stems not merely from the fact that the living and dead religions of the world present all too varying concepts, with hardly anything as common, in regard to the basic function of religion as such. What makes matters all the more difficult is that no definition of religion whatsoever, not even the simplest one, carries us far enough towards a solution of the problem. The position has been pithily stated in the following words by a contributor to the *Encyclopaedia of Religions and Ethics:*

> Even the simple minimum suggested by E.B. Taylor (religion is the belief in spiritual beings) at once brings the question of the nature of these beings, the origin of the belief, and its validity for every individual.[1]

This, however, does not mean that we should throw up our hands

[1] *The Encyclopaedia of Religions and Ethics*, Vol. I, p. 663.

in despair and abandon our search for the basic grounds of the various faiths and their varying traits and distinctive characteristics. To bear in mind the fact that the various religions of the world embody different phases of human advancement and represent different stages of man's cultural and political progress would help us quite a good deal in our search for an adequate definition of religion. Keeping this all too obvious historical fact in view, we are confronted with numerous definitions and not just one definition of religion. This is quite useful insofar as it gives a clear idea of the various intellectual and cultural periods of human history. In the words of Dr. Muhammad Iqbal:

> Broadly speaking, religious life may be divided into three periods. These may be described as the periods of 'Faith', 'Thought', and 'Discovery'. In the first period, religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence insofar as individual inner growth and expansion are concerned. Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics—a logically consistent view of the world with God as a part of that view. In the third period metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the ultimate sources of the law within the depths of his own consciousness. As in the words of a Muslim Sufi, no understanding of the Holy Book is possible until it is actually revealed to the believer just as it was revealed to the Prophet. It is, then, in the snese of the last phase in the development of religious life that I use the word religion.[2]

Primitive Paganism

Religion in the elementary stage of its evolution is termed as 'paganism'. An analysis of the religious beliefs and practices which go along with paganism reveals that religion, which in reality is the expression of the inner voice of untarnished human nature, as manifested in the belief of the oneness of God, got mutilated in course of time and came to signify no more than the worship of supernatural beings and supernatural forces.

2 *The Reconstruction of Religious Thought in Islam*, p. 181.

The period of paganism represents the most primitive stage of man's cultural growth. This is a period when human life was enormously simple; human needs were numbered and the resources to satisfy these needs were plentiful and easily available. Hence, after the satisfaction of his basic needs, it was natural enough for man, in the primitive period of his history, to look upwards to some superhuman being for the satisfaction of the cravings of his soul and intellect. Man used to see the manifestations of this superhuman being in, or behind, the phenomena of the universe. Due to the immaturity of the primitive human mind, the diversity of the phenomena of nature led man to believe in paganism.

This was the primitive period of human history and socially and economically man's horizon did not extend beyond the narrow confines of his family. Thus we find that the religions of the primitive man are characterised by a sort of confinement to rituals and ceremonies and by a lack of any effective bearing on his conduct in collective life. In all its primitive and pagan forms religion merely consists of belief in a set of dogmas and observance of a few religious rituals which are not very deeply or directly connected with man's collective life. Hence primitive paganism had the narrowest possible conception of religion and had no impact on man's social conduct.

In this primitive age, the law of the jungle prevailed. In other words, everyone could use force remorselessly for the purpose of satisfying his needs and there was no code to bridle his avarice or to regulate his conduct. Whatever moral or natural laws were known to man were followed—and these too not necessarily always—as dictates of expediency rather than as moral imperatives. The general motive behind any respect for these laws was to avoid the consequent loss to one's own life and property.

Advanced Paganism

Another and more advanced form of paganism emerged when mankind had made some progress. Family life developed into tribal life, and therefrom moved to a stage in which state came into existence. At this stage man's individual life had become integrated with his collective life and had become a component part of it. Man had become concerned with the enjoyment of rights and the fulfilment of duties as a member of the society. This changed situation was bound to have an impact upon man's religious consciousness. Hence, the same paganism which had kept itself confined to religious ceremonies and rituals was constrained, under the pressure of the fresh requirements of organized society, to develop a new religious concept which took notice of man's social rights and obligations. Thus the religion which

developed at this stage could not remain confined to religious dogmas and rituals and was forced to compromise with the requirements of the social life.

This new relationship between the individual and the collective spheres of human life was largely the outcome of the changed situation; it was, in a way, a product of historical evolution. It was a blending of the religious and the social aspects of human life. The religion that came into existence as a result of these changed conditions may be considered an advanced form of paganism. All the non-revealed religions of the East are to be classed in this category. Shintoism, Ancestor-worship, Taoism, Buddhism, Hinduism, are all to be reckoned as advanced forms of paganism. Out of these, Hinduism, Shintoism and Ancestor-worship have a number of common features inasmuch as there is no trace of their founders and their religious ceremonies and rituals developed gradually over a course of several centuries as a result of contributions from innumerable known and unknown personages. For these reasons we can justifiably hold that these religions are advanced forms of paganism and have assumed their present formulations as a result of a long process of change and evolution.

Other Mongolian religions, for instance Taoism, Confucianism and Buddhism, are different from the rest of the non-revealed religions insofar as their founders are historically traceable and happen to have lived in the same century. However, a close study of their teachings would render it amply clear that these religions too have not attempted to provide guidance for the totality of man's life. What they have done is to supplement paganism, which lies at their core, with some teachings concerning individual and social conduct of man. Taoism was mainly concerned with morals. Hence the role of Taoism was to supplement the current pagan creed by stressing the ethical aspect of religion. Similarly, Confucius was mainly concerned with good government and sound administration. He, therefore, particularly stressed this aspect and was content with paganism as such. With regard to Shintoism it can be stated, without the least fear of contradiction, that it lays great stress, like Confucianism which has greatly influenced it, on centralism (which is evident from the institution of emperor-worship and is an extreme, although a different form of paganism). It is for this reason that the rise of Japan in modern times has been characterised as *The Rise of a Pagan State*.[3]

Now we shall try to subtantiate, by citing authoritative references, our contention that these religions are merely advanced forms of paganism.

[3] The name of a book by Morgan Young, London, 1939.

With regard to Shintoism, Daniel Clarence Holtom writes as follows:

> Considered in its broadest historical sweep there are three main cultural stages in the evolution of Shinto. There is, in the first place, the stage of primitive nature-worship or polydemonism, secondly, the stage of higher nature-worship or sheer polytheism, and thirdly, Shinto as an advanced cultural religion wherein belief and practices relating to *kami*-objects have come under the influence of ethical and intellectual infleuences of a high order.[4]

With regard to Hinduism, John Archer writes:

> Hinduism in its vagueness is first of all an item of the Stone Age, it is so ancient. Hinduism has had no founder to furnish it a basic message, no early leader comparable with Zoroaster, Jesus or Muhammad.[5]

With regard to Confucianism, Lewis Hodous observes:

> Confucianism has great digestive and assimilative capacity. It developed from the primitive religion and adopted the High God, Shangti and Heaven, the cult of Mother Earth, the god of soil, and the cult of the ancestors.[6]

In regard to Taoism, some writers are of the view that it is not a new religion at all. It is merely the product of the attempt at the systemetization of the old Chinese religions by Lao Tzu. Moreover, it is full of superstition and magic which indicates its pagan character and origin.

The same is true of Buddhism. Like Taoism, Buddhism too has confined itself to supplementing paganism with ethics. The difference between Taoism and Buddhism *vis-a-vis* their socio-political attitudes is that while the former is indifferent to affairs concerning state and government, and it neither adopts a positive nor a negative attitude, the latter is positively opposed to such affairs. In this respect it is just the opposite of Confucianism and Shintoism which have state and government as their main objectives. The insistent demand of Budhism has been that man should attain freedom from the sufferings and miseries of life through destruction of desires and extinction of self. In fact, Buddhism has remained entangled in the dogmas and practices of paganism and has never clearly repudiated them.

4 *The Great Religions of the Modern World*, 5th Printing, Princeton, 1953, p. 153
5 *Ibid.*, p. 44.
6 *Ibid.*, p. 15.

The Aryan Concept of Religion

Another concept of religion is the Aryan concept which is represented at its best by Hinduism. This too is an advanced form of paganism but, as distinguished from other religions, Hinduism lays great emphasis on Aryan racialism. In this respect, Hinduism resembles Judaism which has the idea of the 'Chosen People of Israel' at its core. But Judaism is different from Hinduism insofar as it is a revealed religion. In this respect, therefore, Hinduism is very close to Shintoism. Be that as it may, the idea of the superiority of the Aryan race is a characteristic feature of Hinduism which distinguishes it from Mongolian religions.

Hinduism, however, can hardly be designated as a full-fledged religion; it is a conglomeration of multifarious dogmas, fancies and myths. Some people are so much struck by the variety found in Hinduism in the realm of creed that they have hastily concluded that variety is a unique characteristic of Hinduism. The fact, however, is that this characteristic is shared by all non-revealed religions. The Chinese religions, for instance, are no less conspicuous for their elasticity. According to the Ministry of Information of the (Nationalist) Chinese Government:

> The Chinese, as a people, are not very religious. Except a small minority, the greater portion of the people are both eclectic and tolerant in religion. An average Chinese may worship his ancestors, participate in Buddhist rituals, join in Taoist adventures, and follow Christian customs and without feeling the slightest incongruity or inconsistency.[7]

The same is also the case with Shintoism in Japan. Sir Ross Masood writes:

> The moral teachings of Confucius, having got mixed up with the beliefs of Buddhism, have led to an eclecticism which persists in Japan to-day. With regard to ordinary customs, the principles of Shintoism are observed. Religious beliefs are derived from Buddhism, and the moral life of the nation is based on the teachings of Confucius. Due to these factors the Japanese venerate the ancient *kami* as well as Gautama Buddha, but care little to discriminate between the two.[8]

The fact is that the Hindus, like their western prototype the Greeks, are a philosophically-inclined people who have given religious expression to their philosophical and metaphysical ideas in order to provide ethico-religious grounds for their racial superiority.

[7] *China Handbook*, New York, 1943, p. 26.
[8] *Japan awr Uska Talimi Nazm-o-Nasq.*

The Semitic Concept of Religion

Another geographical region, lying outside the Aryan and Mongolian regions, which has been the cradle of various religions, is the Middle East. The religions which sprang up from this region (*viz.*, Judaism, Christianity, and Islam) presented a concept of religion which is quite different from the pagan one. It was revolutionary insofar as in Semitic traditions religion is based on revelation. We shall discuss its implications later. Here it would suffice to observe that the teachings of these three revealed religions have come into grips with the material as well as the spiritual, the individual as well as the collective, aspects of human life. Hence we find that the oldest of the Semitic religions, *viz.*, Judaism, is not only based on pure monotheism, godliness and righteousness, but it equally stresses the importance of freedom and of political life. Basically the same concept of religion is found in Christianity. The only difference between Christianity and the rest of the Semitic religions is that the former has bifurcated life into two separate compartments, *viz.*, religious and political, represented by the separation between the Church and the State. This is no place to discuss whether the separation was the outcome of the mutilation of the original teachings of the Bible, or it was influenced by the political circumstances prevailing at the time of its founder or in the subsequent periods of Christian history, or it was born of close contact with pagan religions. It is also of no use to discuss the extent to which the idea of the separation of powers, which ultimately became the basis of the Western concept of democracy, stemmed from this notion.

It would, however, be worth remembering that the original concept of Chrisitianity in no way implied any inherent opposition between the church and the state; in fact it rested on the essential unity of the mundane and the religious, and the individual and the collective life. Similarly, while believing in Trinity, Christianity could not manage to get away completely from the idea of the guidance of a Supreme Being which constitutes the bed-rock of revealed religions.

The Islamic Concept of Religion

So far as Islam is concerned, it is universally accepted that it presents the most comprehensive concept of religion. According to Islam, religion is a code of life revealed to mankind from time to time ever since the appearance of man on this globe, and is embodied in its final and perfect form in the Holy Quran which was revealed by God to His last apostle, Muhammad ibn 'Abd Allah (peace be on him), a code of life which contains clear and complete guidance

concerning both the spiritual and the material aspects of life. How this wider and more comprehensive concept of religion influenced other religions of the world and how it won the hearts of people and provided its followers with strength and fortitude for struggle in life, we shall see later. Here we would much rather content ourselves with a bird's-eye-view of Islam and just attempt to understand the historical perspective in which Islam emerged on the stage of world history.

The Background of Islam

The period of the advent of Islam, in its final and comprehensive form, coincides with what may be regarded as the youth of mankind from the intellectual, cultural, political and religious points of view. From the religious point of view, the great religions of the world had not only already been presented and preached, but had spread over, and consolidated themselves in, the greater part of the world. All the glorious civilizations of the ancient world—Indian, Chinese, Persian, Greek—had already been born, and had reached the nadir of their progress. Evolution in man's collective life had long ago left behind the primitive mode of life and had gone much ahead of tribalism. Vast empires had already come into existence. Due to the interplay of all these factors, the forces which could make or mar man's future had already come into operation. There was clash and conflict of ideas and ideals, holding out the promise of an unpredictable future for mankind. It is in this situation that Islam appeared on the scene—the last message of the Almighty to mankind. This "last message" was primarily not a response to the challenge of the changing times, not a solution of transient difficulties, not a reaction to an extraordinary situation. Islam was the natural and positive creed which had continued to be nurtured for long centuries by the various revolutions and convulsions of history.

New Element

Despite the Chrisitian tradition of separation between state and religion, the Semitic concept of religion, according to which religion embraces all aspects of human life, has retained its hold. However, during the last few centuries, the concept of separation between state and religion has encouraged certain dangerous tendencies, a development against which the value of the all-embracing concept of religion, presented by Islam, comes into full prominence.

After the seventeenth century, the Chiristian nations achieved political as well as economic ascendancy over the world and dislodged the Church, maybe due to its retrograde role in history or its narrow-mindedness and bigotry, from the position of strength and predominance which it had formerly occupied in all the spheres of human life. This

undoubtedly helped these nations in harmonising their conflicting interests and in getting rid of reactionary Church influence and subsequently paved the ground for their world domination. But this development had its evils also. It created, for instance, a pattern of economic life which gave birth to the problem of class conflict. Religion could have played a great role in resolving this conflict; but it had been too enfeebled to render this service. Class conflicts ultimately gave birth to a new philosophy and a new religion, *viz.*, Communism, which is now a formidable world power.

If we do not use the term religion in a very narrow sense, it can hardly be disputed that Communism *is* a religion. If the term religion can be adequately applied to Ancestor-whorship, Paganism, Taoism, Confucianism, and Shintoism, why can it not apply to Communism? Hindusim and Buddhism are also considered religions in the same way as revealed faiths are. The question arises: what is their common denominator? Is it the concept of God? This, obviously, is not the case. Religious rituals and practices also fail to denote a characteristic common to all religions. What is common to all these religions is an unshakable conviction which is the mainspring of the entire emotional and practical life of their adherents. Now faith could consist of belief in one God, or in several gods, and also in the negation of His existence. That faith in God obviates the clash between individual and collective interests and harmonizes them is an entirely different matter. Speaking scientifically and practically, it is difficult to repudiate the proposition that religion primarily denotes faith which is the mainspring and the stimulus of man's actions. For this reason, Communism is as much a religion as Atheism, Paganism and Hinduism are. Like other religions, Communism also arouses great devotion and zest and activity amongst its adherents. Like other religious people, Communists also turn to the philosophical system of Communism in order to seek guidance in solving the problems that confront them. A Communist's standards of right and wrong are also determined by Communist values in the same way as in the case of the followers of all other religions. A Communist, like the followers of other religions, possesses the spirit to sacrifice and to suffer for what he reckons to be a noble cause, and thus shares another important characteristic of a devout religious man. That Communism is a false religion is altogether a different matter. The crux of the matter is that it *is* a religion in the wider connotation of the term and stands on the same pedestal as the non-revealed religions of the world. Some scholars are of the view that:

> Communism is nothing without doctrine. We suggested elsewhere that the mark of Fascism and Nazism was their absence of philosophy. We might now suggest that the mark of Communism is too much of philosophy. Marxist...Communism is

almost alone among the great historic ideologies and cults that have stirred mankind in that it sprang into being fully armed with a definite, intellectually argued, officially promulagated doctrine.[1]

Communism is a Child of Secularism

Communism, the spectre which haunts the West and which is being presented to the East (and rightly so) as a spectre, is a by-product of the idea of the separation between the church and the state. With the exception of Islam, almost every religion has been or in course of time has become content with a narrow field of influence for religion in human life. Besides Confucianism and Shintoism, all other religions consider religion to be merely the private affair of man, a means of spiritual contentment and moral purification of the individual. But banishing religion from the affairs of state and government seriously impairs its utility. For, one of the major characteristics of this age is the emergence of the state as the most effective and powerful factor in human life. Today, no sector of human life is outside its jurisdication. To eliminate the control of religion from over the omnipotent state of modern times means robbing religion of its genuine effectiveness.

The tendency of the religions of the world (except Islam), to divide life into numerous compartments has impeded an over-all healthy progress of mankind and has embroiled it into endless conflict and strife. Communism is merely the culmination of this trend of development. In the present times, when mankind is confronted with economic problems of the gravest import, it can ill afford a religion which is blind to material needs and requirements, and even enters into an unholy alliance with the forces of reaction, oppression and exploitation. Several centuries ago Protestant reformers had raised their standard of revolt against religious degeneration. They succeeded to a great extent in pushing the old religion to the background. But the Protestants themselves succumbed to the traditional concept of separation between the church and the state. The result was that the worldy affairs were surrendered completely to the state. This was a fatal mistake and once it had been committed all efforts to retain the loyalties of people to religion were foredoomed to failure. In the words of Arnold Toynbee :

> The Russians have taken up a western secular philosophy, Marxism. You may equally well call Marxism a Christian heresy, a leaf torn out of the book of Christianity and treated as if it were the whole Gospel. The Russians have taken up this western heretical religion, transformed it into someting of their own, and

1 *This Age of Conflict*, New York, 1950, p. 549.

> are now shooting back at us. This is the first shot in the anti-Western counter-offensive.[10]

Similarly, with regard to the Nazi movement which was a reaction against Communism, an eminent scholar has made the following observation:

> While the accusation is utterly false that to Luther belongs the main responsibility for Adolf Hitler and German Nazism, it is true that the traditional detachment of Lutheranism from public affairs in Germany made it easier for society and the state in that country to pry themselves loose from Christian direction.[11]

However, in the present age of phenomenal human progress, only that religion can achieve success which is concerned not only with providing spiritual solace to the individual, and purifying his morals, but which, at the same time, gives due importance to the collective sector of human life. If religion fails to play this role, the decay of religion and the predominance of Communism are imminent. The future of religion depends in the main upon the question: how much attention does it pay to the natural demands of the ever-changing phenomena of human history and to what extent it succeeds in providing practicable solutions for the problems confronting mankind? If this is not done, it is not Caesar, it is Satan who is going to rule over the life of man, and over the whole of his life. The problem of the future of religions should necessarily be viewed in this perspective.

Other Classifications of Religion

Religions can also be classified on the following grounds:

(1) Revealed and non-revealed;

(2) Missionary and non-missionary;

(3) Geographical-racial and universal.

Revealed and non-Revealed Religions

By revealed religions are meant those religions which require belief in God, His Prophets, and the Books and Messages which they

[10] *Civilization on Trial*, p. 221.

[11] *The Great Religions of the Modern World*, p. 341.

brought for mankind. As against these, the non-revealed religions are those whose teachings do not regard man's submission to a well-defined code of Divine guidance as essential.

Revealed religions comprise Judaism, Christianity, and Islam. The rest of the religions are non-revealed. Revealed religions are connected with the Semitic race. Non-revealed religions (barring primitive paganism which has not been able to maintain its existence in the area of influence of revealed religions) have had no relation with the Semitic race. These two different types of religions evince different characteristics which we propose to enumerate below:

Firstly, revealed religions are based on the concept of the unity of God while non-revealed religions are not necessarily so. In fact some of the non-revealed religions are totally bereft of any concept of God whatsoever.

Secondly, revealed religions believe in prophets; non-revealed religions do not.

Thirdly, according to revealed religions, the main source of guidance and the criteria of right and wrong are heavenly scriptures; non-revealed religions do not regard heavenly scriptures as essential.

Fourthly, all revealed religions were born in the Middle East; all non-revealed religions, barring paganism, were born outside this area.

Fifthly, revealed religions have appeared in regions which have historically been under the influence of the Semitic race, although later they succeeded in spreading even outside the area of Semitic influence. Non-revealed religions, on the contrary, were born outside the Semitic area and could never penetrate into that area.

Sixthly, revealed religions are missionary religions according to their teachings and/or their historical traditions. Non-revealed religions are not missionary.

Seventhly, the teachings of revealed religions are well-determined and clear. The teachings of non-revealed religions are vague and very elastic.

Eighthly, the teachings of revealed religions have an all-embracing tenor. They embrace the wordly as well as the other-wordly or the so-called spiritual aspect of life. The teachings of non-revealed religions are not so. They deal either merely with the spiritual aspect of life,

as is the case with Taoism, or they concern themselves only with worldly life, as is the case with Confucianism.

The Elasticity of Religious Teachings

As against revealed religions, the teachings of non-revealed religions share the characteristic of elasticity as we shall see in the following pages. This common characteristic springs from a common cause. The elasticity of non-revealed religions and the readiness of these religions to assimilate religious concepts from alien sources stems from the fact that they do not possess a well-defined, comprehensive and all-embracing system of life under Divine sanction and hence they are forced to leave matters relating to the individual and collective sectors of human life to the vagaries of human experience. It is obvious that man's reasoning is largely determined by ephemeral, situational and environmental factors. Hence we always find non-revealed religions bowing down before the forces of histroy and adjusting themselves to changed circumstances on abjectly slavish terms. For this reason, new principles and concepts are always entering into their systems, rendering their temper highly elastic and compromising. Due to this characteristic these religions succeed to some extent in keeping themselves attached with their past heritage and at the same time in adjusting themselves to the demands of the changing time. This has, however, produced two evil effects. First, that all the non-revealed religions have tenaciously clung to primitive paganism, which is an affront to human dignity and is a tremendously reactionary attitude. Secondly, they have failed to lend stability and self-sufficiency to their religious systems. It is these two basic defects which tend to develop in these religions the characteristic which has been termed "toleration" and which might be a virtue in politics, but is a positive evil if found in religion. For, this element of so-called "toleration" tends to render the ship of life completely rudderless, and leaves mankind at the mercy of the stormy waves of the sea. And as Toynbee has remarked:

> The right motive for toleration is the recognition that all religions are quests in search of a common spiritual goal and that, even though some of these quests may be more advanced and more on the right lines than others, the persecution of a 'wrong' religion by a *soi distant* 'right' religion is of its very nature a contradition in terms, since by indulging in persecution, the 'right' religion puts itself in the wrong and denies its own credentials.
>
> In at least one noteworthy case such tolerance was enjoined by a prophet upon his followers on this high ground. Mohammad prescribed the religious tolerance of Jews and Christians who had made political submission to the secular arm of Islam,

and he gave this ruling expressly on the ground that these two non-Muslim religious communities, like the Muslims themselves, were 'People of the Book'. It is significant of the tolerant spirit which animated primitive Islam that, without express sanction from the prophet himself, a similar toleration was afterwards extended in practice to the Zoroastrians who came under Muslim rule.[12]

And paradoxically enough, this variety of toleration found in non-revealed religions gives birth to a different type of intolerance and bigotry. For, when human life is deprived of the sheet-anchor of religion, it tries to find an alternative. This alternative is provded by prejudices based on non-religious foundations. The problem has been brilliantly elaborated by Toynbee in the following words:

> The period of religious toleration upon which western Christendom entered in the second half of the seventeenth century had its origins in a much more cynical mood. It can be called 'religious toleration' only in the sense that it was toleration of religion; if we look at its motives it should rather be styled irreligious toleration. In this half-century the Catholic and Protestant factions rather suddenly abandoned their struggles not because they had become convinced of the sin of intolerance but because they had come to realize that neither party could any longer make much headway against the other. At the same time they seem to have become aware that they no longer cared sufficiently for the theological issues at stake to relish making any further sacrifices for their sake.[13]

At another place Toynbee offers a very interesting interpretation of this phenomenon of toleration:

> The lowest negative motive for tolerance is a belief that Religion is of no practical importance, and that therefore it does not matter, what religion our neighbours profess. The most lowest negative motive is a belief that religion is an illusion, and that therefore, it is idle to inquire whether this or that form of religion is true or false, right or wrong. The next lowest negative motive is a prudential one arising from the observation that a resort to force is to provoke a resistance which may recoil upon the aggressor. However telling my own unprovoked first blow promises to be, I cannot be sure that the kriockeon blow will not be received by me

12 *A Study of History*, Oxford, 1951, p. 300.

13 *Ibid.*, pp. 300-301.

> from the neighbour whom I have made my implacable enemy by wantonly assaulting him. The next lowest negative motive arises from the observation that religious conflict is a public nuisance, which easily becomes a public danger. It is therefore better for discordant religious sects to resign themselves to living and letting live, without breaking the peace by trying to eliminate one another.
>
> These negative motives for toleration would appear to have been the prevalent motives in the western world when it opted for toleration in reaction against the evils of the Catholic-Protestant wars of religion and our current Western experience is now showing that toleration inspired by such negative motives is precarious. So long as we are not moved by any higher and more positive motive than this, there is no guarantee that intolerance will not raise its head again and make its reappearance in some psychological substitute for religion in the shape of a secular ideology such as Nationalism, Fascism and Communism. Happily higher and more positive motives also entered into the seventeenth century Western spiritual evolution and these are the motives that we need to confirm and strengthen in our hearts today. The fundamental positive motive for toleration is a recongnition of the truth that religious conflict is not just a nuisance but is sin. It is sinful because it arouses the wild beast in human nature.[14]

This remark fully mirrors the history of non-revealed religions. The attitude of Hinduism towards Buddhism in the past, and in recent times towards Christianity, Sikhism, Islam, and the religions of the Indian tribal areas, as even the attitude of Taoism and Buddhism towards Confucianism, stemmed from political and nationalistic rather than religious motivations. In this regard the opinion of Dr. Muhammad Iqbal also deserves mention:

> The spirit of toleration may arise from very different attitudes of the mind of man. As Gibbon would say: "There is the toleration of the philosopher to whom all religions are equally true; of the historian to whom all are equally useful. There is the toleration of a man who tolerates other modes of thought and behaviour because he has himself grown indifferent to all modes of thought and behaviour. There is the toleration of the weak man, who, on account of sheer weakness, must pocket all kind of insults heaped on things or persons that he holds dear." It is obvious that these types of tolerance have no ethical value.

[14] *An Historian's Approach to Religion*, pp. 249-50.

On the other hand they unmistakably reveal the spiritual impoverishment of the man who practices them. True toleration is begotten of intellectual breadth and spiritual expansion. It is the toleration of the spiritually powerful man who while jealous of the frontiers of his own faith, can tolerate and even appreciate all forms of faith other than his own. Of this type of toleration a true Muslim alone is capable.[15]

Missionary and Non-Missionary Religions

In regard to this classification, we might venture to reproduce what T.W. Arnold writes:

> Ever since Professor Max Müller delivered his lecture in Westminster Abbey, on the day of intercession for missions, in December, 1873, it has been a literary commonplace, that the six great religions of the world may be divided into missionary and non-missionary. Under the latter head fall Judaism, Brahmanism, and Zoroastrianism and under the former Buddhism, Chrisitanity and Islam.[16]

This classification, however, is untenable if the teachings of the religions concerned are to be considered the criteria for deciding whether or not these religions are missionary. According to their original teachings, neither Buddhism nor Christianity were missionary religions, as we shall see later.

So far as Chiristianity is concerned, Jesus (peace be on him) made it clear in his sayings that his mission was confined to recovering the 'lost sheep of Israel'. Hence when a Canaanite woman came to him seeking guidance for her people, he simply declined to give her any guidance.

The teachings of Buddhism too reveal that it was not originally a missionary religion. It was only after the Third Buddhist Council, during the reign of Asoka, that Buddhist missionaries began to be sent to foreign countries, a development which led Buddhism to assume a missionary orientation.

Thus, in the light of their original teachings, neither Buddhism nor Christianity were missionary religions. But if the above-mentioned criterion is not acceptable, and we are to judge on the basis of the practice of the followers of the various religions, then practically all the religions of the world have at present become more or less missionary

15 *Speeches and Statements of Iqbal*, p. 115.
16 *The Preaching of Islam*, Lahore, 1956, p. 1.

religions. Things have changed to such an extent that even Hinduism is evincing missionary tendencies despite the well-known Hindu notion of a rigid caste system which has historically confined Hinduism to the upper classes, and to India. Notwithstanding such features of Hinduism, the rise of the Arya Samaj movement has lent Hinduism a missionary colour.

Racial and Geographical Classification

Racially, the religions of the world are divided under the following three categories:

(i) Semitic,

(ii) Aryan, and

(iii) Mongolian.

These religions flourish in areas which are under the influence of the followers of these religions respectively.

(i) Semitic Religions

Semitic religions include Islam, Christianity and Judaism. This does not mean that the belief in these religions is shared only by the people of the Semitic race. This would be particularly wrong about those religions whose teachings have a universalist tenor which is evident, for instance, from such teachings of Islam as:

(1) All Muslims form one brotherhood.[17]

(2) No Arab is superior to a non-Arab and *vice versa*. All human beings are from Adam, and Adam was from clay.[18]

(3) The Prophet said : "O People: listen to what I say and (try to understand it). Be it known that every Muslim is the brother of another Muslim, and Muslims are one brotherhood. So it is not permissible for a man to take from someone anything beyond what he gives him out of his own free will."[19]

The teachings of Islam, instead of being based on the idea of the superiority of the Semitic race, are based on the notion of the basic

[17] Holy Quran, XLIX: 10.

[18] A well-known saying of the Holy Prophet. See Shibli Numani, *Siratal-Nabi*, Vol. I, p. 153.

[19] Muhammad Husayn Haykal, *Hayat-i-Muhammad*, p. 474.

equality and fraternity of all mankind. Righteousness alone counts for superiority among individuals. Hence, when we say that the revealed religions are Semitic we only mean that they arose among the Semitic people although now they are world religions and have spread to every nook and corner of the globe. Out of these Islam and Christianity in particular wield very considerable political strength and have been the ruling religions of the world for approximately the last fifteen hundred years. From the seventh to the seventeenth century (i.e., for a period of one thousand years), Muslims have been the rulers over the bulk of the then known world. Although Muslims were deprived of their ascendancy about three centuries ago, Islam has been replaced by another Semitic religion, namely, Christianity. Thus it is the Semitic race which has been the leader of the world in the most important period of human history. Even aside from this we see that non-Semitic race has never been influential in territories outside its own particular homeland. It has never ruled over the Far East, Africa, Europe and the new world. It would be interesting to conjecture how far the political superiority of the Semitic race and its widespread influence, and the ineffectivity and localization of the non-Semitic races are due to the difference in the character of their religious teachings.

(ii) Aryan Religions

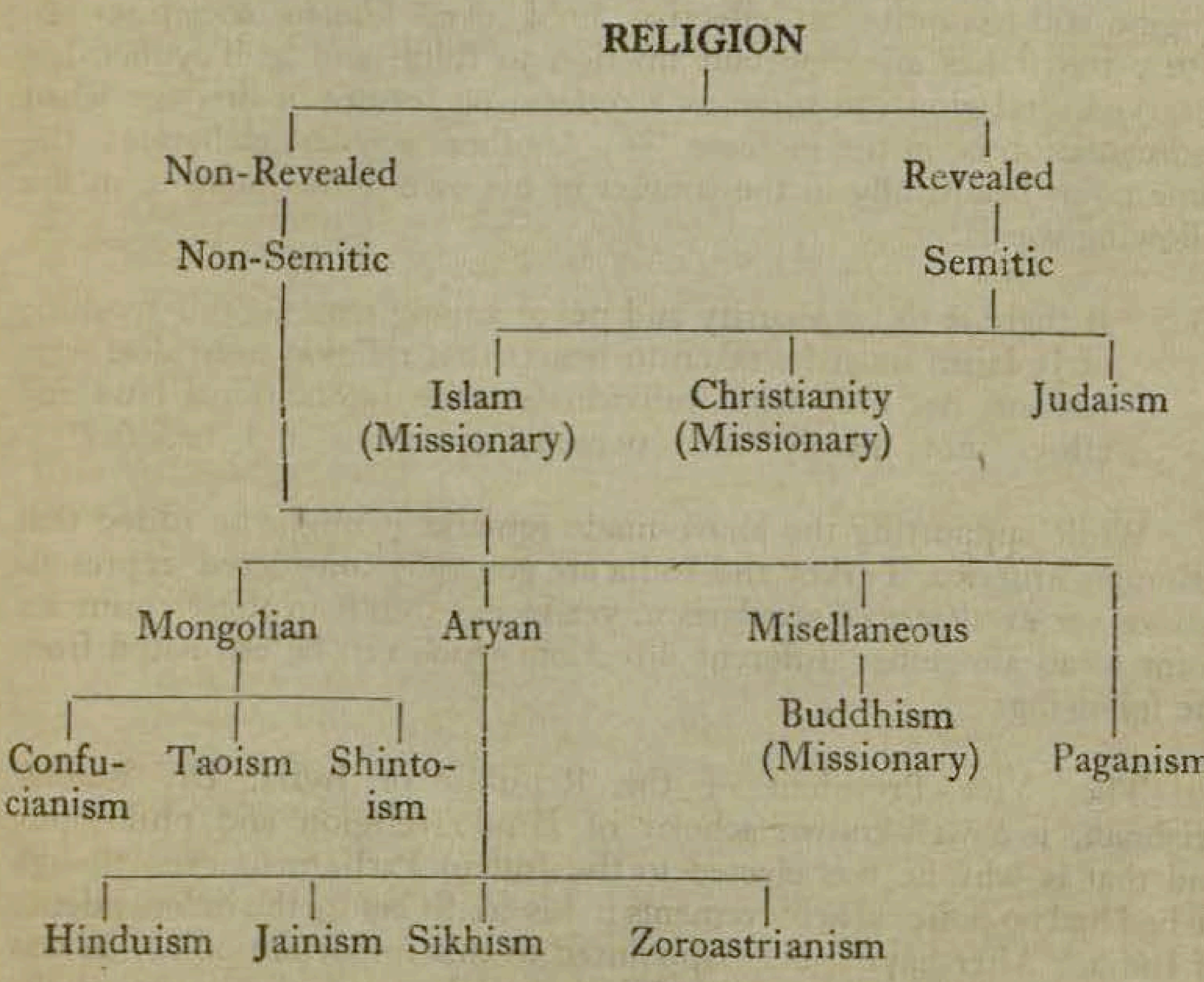
Aryan religions include Hinduism, Jainism, Zoroastrianism and Sikhism. Some people consider Buddhism an Aryan religion, but this is a controversial issue. For the area to which Gautama Buddha belonged has never been a part of *Arya Varta* (India.) The people of the area where Buddha was born belong to the Mongolian rather than to the Aryan race. Nepal is a frontier region and hence it is a confluence of myriad influences. True that Aryan race and culture too have had their impact but the effects of the Mongolian race and Chinese civilization and culture have been predominant over the elements of Aryan-Hindu culture. This alone repudiates the idea of the Aryan origination of Buddhism. But there are other factors too which contradict the view that Buddhism is an Aryan religion. We see, for instance, that the bulk of the followers of Buddhism belong to the Mongolian race and are concentrated in Mongolian territories. In the same way it is no mere coincidence that during the period of its expansion, Buddhism spread to Mongolian territories, *viz.*, Bhutan, Nepal, Tibet and China in the north, and Burma, Siam, Malaya and Indo-China in the east. In the west, it could neither find a foothold in Persia (which was Aryan), nor in the Arab countries (which were Semitic). But it did find a good response from the countries of Central Asia, which is a Mongolian region. Thus there is every evidence to show that Buddhism is a Mongolian rather than an Aryan religion. It is also noteworthy that the followers of Aryan religions are smaller in number not only when compared

with the followers of Semitic religions, but also when compared with those of Mongolian religions. However, even if Buddhism were to be counted as an Aryan religion, the followers of Aryan religions would still be smaller in number than the followers of Semitic and Mongolian religions.

(iii) Mongolian Religions

Mongolian religions comprise Confucianism, Taoism, Ancenstor-worship, Shintoism and, probably, Buddhism. All these religions are, like Aryan religions, advanced forms of paganism. Moreover, these religions supplement one another as none of them is self-sufficient and capable of meeting the multifarious requirements of the present age. In fact, all these Mongolian religions constitute one family of religions in which Confucianism occupies the position of the patriarch, and Taoism that of the spiritual *guru*.

The following is the family tree of the religions of the world.



Approaches to the Study of Religions

There could be various approaches to the study of religions. Out of these the following four are particularly significant: (1) Compa-

rative, (2) Historical and Sociological, (3) The Group Unit Theory, and (4) Psychological. It is to be remarked that any fruitful study of religions is possible only if we keep in view the political, economic, social, geographical, and other factors related to the peoples of the areas in which these religions have flourished.

The present work is an attempt to study the religions of the world from the aforementioned four standpoints. It seeks, in particular, to fill a gap, which exists in the religious literature of the world, by giving greater prominence to the political and social aspects of religion.

Present-Day Strength of Religions

Despite the spread of secularist ideas and godless philosophies, religion remains a great force in the contemporary world. The most that can be said about the decline of religions is that it is no longer the overridingly decisive factor in contemporary life. However, religion still has quite an effective hold over human societies. In future too it has an important mission to fulfil, and as Toynbee has observed, "religion can serve as a redeeming feature in this age when regimentation is on the increase."[20] Another scholar elaborates the same point beautifully in the context of his own faith, Judaism, in the following words:

> If there is to be security and peace among nations, this teaching of Judaism must be taken to heart: that religion must deal with nations, not only with individuals; with international laws and ethics, not merely with personal salvation and beliefs.[21]

While supporting the above-made remarks it might be added that although America, Turkey and India are generally considered representatives *par excellence* of secularism, yet recent trends in these countries point to an altogether different direction which can be estimated from the following:

The Vice-President of the Republic of India, Dr. Radhakrishnan, is a well-known scholar of Hindu religion and philosophy and that is why he was elected to the Indian Parliament even though he had had no political achievements to his credit before the independence of India. After having been appointed to this important office, he was sent on a world tour to explain Hindu religion and philosophy to the

20 *Dawn*, Karachi, March 16, 1957.

21 *The Great Religions of the Modern World*, p. 282.

different peoples of the world. In the course of an interview during his tour of the U.S.A. he observed that:

> . . . there existed two mutually contradictory elements in the present-day world: the desire for the unity of mankind, on the one hand, and intolerance and selfishness on the other . . . He deplored that the word 'secular' was used to characterize the Indian government for in his view the philosophy of materialistic government was a false philosophy. It would have been better if the Indian government were a religious government which would give material and tangible expression to their religion and creed . . . He remarked that the truth embodied in the religions of the world could offer a solution to the problems confronting the contemporary civilization. He stressed the need for the elevation of the human intellect as the crisis of the modern civilization was neither material nor purely religious, but a spiritual one.[22]

In regard to Turkey, a foreign scholar, Jean Paul Roux, gives us the following impression of contemporary Turkey:

> Since the end of the war we see that a new change has been taking place which seems to be gathering momentum: the Republican Party even before having been thrown out of government by the Democrats, had shown the people the way to a return to religious life, a return which in 1950 C.E. had become one of the bases of the politics of the Democrats.[23]

Saeed Ramadan, the editor of the famous Arabic monthly *al-Muslimun*, Damascus, has recorded the following impressions of America:

> The minister of the Church told me that today there were more Christians in America than at any other time in the past. After the last world war two million copies of the Bible were sold, and thousands of Churches were constructed. In Washington the minister told me that his cathedral was so crowded that religious services had to be conducted twice. The reason is that the President is a staunch Christian and visits the church regularly. The Secretary of State, Mr. Dulles, is also a very religious man as is evident from his biography in which is mentioned his thorough study of the Bible, and his regular visits to the church on foot.[24]

22 *Jang*, Karachi, April, 1958.
23 *Islamic Review*, Woking, September 1957, p. 14.
24 *Al-Muslimun*, June 1957, pp. 835-36.

Religious Developments of the Present Century

Before we close this chapter, let us cast a glance at the developments which have recently taken place in the religions of the world, affecting the relative importanee of these religions, socially and politically.

Around the turn of the century, Islam was second to Christianity, and then came Buddhism (due to a misconception as we shall see later) in respect of the number of the followers of these respective religions Authentic population figures for the year 1951 show that Christianity and Islam had maintained their former positions. But now third in importance comes Confucianism rather than Buddhism. Fourth in importance is Hindusm; fifth is Paganism; sixth is Buddhism; seventh are Shintoism and Taoism; eighth is Judaism; ninth is Sikhism; tenth is Jainism; and the last is Zoroastrianism.

Two important facts are noteworthy. First, that primitive paganism has been constantly on the decline. This is due to its ideological improverishment as well as its political weakness. The same is true of Hinduism, the number of whose followers has been registering a fall during these decades as is evident from the recent census reports. Second, that Taoism and Judaism have shown a very gradual, although not very considerable, increase in their population figures. This slow growth of their population is probably a consequence of the political subjugation of these religions. With regard to Judaism, perhaps the extreme isolationism of the Jews is also one of the contributory factors.

Political Developments

As we have seen earlier, the political status of religions has been an important factor in the religious developments of this century. So a brief account of the political developments seems essential

Christianity, as in the beginning of this century, remains the foremost political power of the world. But two important developments have taken place in recent years. First, due to the decline of Western colonialism, the dominance of Christians over the followers of other religions is now almost a thing of the past. The second important development is the rise of Communism as a political power due to the seizure of power by the Communists in Russia in 1917. The result of the Communist Revolution was that the whole of Russia, which has a seventy five per cent Christian population, went under a totalitarian dictatorship. After the second world war, Communism advanced much further. It took over the control of the whole of Poland, Eastern Germany, Hungary, Czechoslovakia Yugoslavia, Albania, Rumania, and Bulgaria. Thus these territories, with a total population of 350

millions, out of which 280 millions are Christians, are now under the hegemony of a godless cult A whole generation of Christians has lived under this atheistic regime and one would very much doubt if they still believe in the Kingdom of Heaven. Moreover, it is to be remembered that Communism, as Toynbee has observed, is just the first shot of anti-western counter-offensive.

The impact of the two afore-mentioned developments is that, as against the number of 900 million people who were under western colonial domination in 1920, the year which marks its apogee, the number of such people today is merely 160 millions. Out of these, more than half are pagans. On the other hand, a considerable proportion of Christian population (*viz.*, 35 per cent of the total world Christian population) is under Communist control. Thus we see that Christianity is confronting at the present moment dangers from within as well as from without.

Coming to other religions, Hinduism has now been completely liberated. Buddhist countries, *viz.*, Nepal, Ceylon, Burma and Indo-China too are now free. However, Buddhism has suffered a number of setbacks as northern Viet-Nam and Tibet are now under Communism. As for the Sikhs, they are now in no better position than they were before the days of Indian independence. Their military and political importance has been considerably reduced and organised efforts to convert them to Hinduism are vigorously afoot.

The Jews too are at present no better-off than what they had been in the opening years of this century. During the two world wars, large numbers of Jews were persecuted and killed by the Nazi regime in Germany. In 1948 the Jews succeeded in establishing a state of their own but its survival is extremely doubtful as we shall see later. Hence it cannot be claimed that today Judaism wields greater political power than it did before.

Confucianism and Taoism are now completely under Communism. From this viewpoint it can be concluded that the worst victims of the political revolutions of this century are these two Mongolian religions. In the history of these religions this is the second great blow which they have suffered. The first one was the onslaught of Buddhism.

Shintoism has fared better than its neighbouring religions, *viz.*, Confucianism, Taoism, Buddhism, and Paganism, yet it cannot claim to be in a better position today than a few years back. In the ealier part of this century Shintoism commanded political power only next to Christianity and this mainly because of the commercial, industrial, political and military progress of Japan. The defeat of Japan

in the second world war came as a shattering blow to Shintoism. However, thanks to international rivalries and power-politics, Japan, like Germany, is again on the path of regaining its former power and prestige. Nonetheless, it can be averred that now when a new mighty power has arisen in the neighbourhood of Japan—the People's Republic of China—Japan and the religion she professes, are not in a better position than they had been in at the beginning of this century.

So far as Muslims are concerned, they are better-off today than what they had been in the early part of this century. More than eighty per cent. of the territories with Muslim majority have been liberated. This is largely due to the decline of Western colonialism. So far as the Eastern or Communist colonialism is concerned, its yoke still continues to grind about ninety million Muslims. Moreover, there is developing a new temptation of colonial expansion among some of the recently-liberated countries. Anyway, it is heartening to find that so far Islam has proved to be the only religion among the religions of the world whose followers have not accepted Communist domination out of their own choice. This is a clear evidence of the ideological potentialities of Islam. It is an irony indeed that there are some people in the world who, in the name of scholarship, ignore all such patent facts and say:

> Sometimes it is said that Islam is a certain preventive against communism. But is this true? Islam stands for the equality of man, condemns usury, and demands social justice. Except for its affirmation of God's existence, it has a creed in which theory is not very different from that of the communists. If communism could modify its atheism, Muslims might lose much of their distaste for it.[1]

[1] *The British in Asia*, p. 185.

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Islam—Observations and Statistics

THE question as to what is the actual total Muslim population of the world is highly controversial. Many a non-Muslim source would give some incredibly low figure round 300 million while some of the Muslim sources would put it at a minimum of 700 million. While inquiring into the reasons of this wide area of divergence, it must be borne in mind that the figures about the world population itself are, according to experts on the subject, far from accurate and reliable. We find that the figures relating to the total population of the world are stated in terms of maximum and minimum. Thus the world population in 1951 has been estimated as between 2,376,000,000 and 2,499,000,000.

The same is the case in respect of the various continents and of the countries therein. Population figures are mentioned in terms of maximum and minimum rather than in exact numbers. As regards this uncertainty the United Nations Reports contend that, of the estimated total of world population, 39 per cent relates to regions whose censuses are "poor", and 37 per cent consists of figures for regions whose population figures are not immune from the possibility of serious errors. Hence, they caution against placing too much of reliance on these figures.

This is about the international statistical data in general. The state of inaccuracy concerning specially the figures in regard to the religions of the world can be gauged from the discrepancy in population figures, for instance, about the Buddhists of the world, recorded in no less authentic and scholarly a work than the *Encyclopaedia of Religions and Ethics*. At one place this encyclopaedia mentions that the total number of the adherents of Buddhism exceeds that of any other reli-

gion.[1] In other words, the Buddhists outnumber Christians, who are said to be 750 million. The same encyclopaedia, curiously enough, reveals at another place that the total number of Buddhists is 121 million.[2] This discrepancy between the two figures is simply bewildering, for one is six times the other.

In regard to certain other parts of the world, this inaccuracy of population figures is even more conspicuous. Latin American countries present a good illustration. Only two of these countries have taken a census since 1947. Before 1950, however, one of the countries in that area had never taken any census and thirteen did not have up-to-date census data.[3]

Africa is another instance in point which we shall discuss later on to show that statistics regarding the population of this continent are most uncertain and highly debatable. To refer to a famous writer, Gunther:

> I was looking for facts. And in Africa, more than in most continents, facts are not always easy to come by. African statistics are fantastically unreliable for the most part. Several African countries—let alone cities—have never had a census. Three reference books on my desk, all unimpeachably standard, give three different figures even for such an item as the total area of Africa.
>
> At least this makes research into Africa a challenge.[4]

According to another source, the estimated population of Africa increases with every new estimate as more adequate counts and estimates for many African territories come to hand.[5]

In the circumstances, it is not difficult to appreciate the reason why there is so much of difference of views about the figures for Muslim population. This has been pointed out by the editor of the *Atlas of Islamic History* (Princeton University Press):

> Because of the relative scarcity of dependable historical and geographical data for the Islamic world, some inaccuracies may persist despite care and patient checking. This is particularly true

[1] *United Nations Demographic Year Book* 1949-50, p.10.
[2] See Vol. II, II ed., p. 880 and vol. III, p. 594.
[3] See *Proceedings of the World Population Conference* 1954, *Summary Report, United Nations*, p. 45.
[4] *Inside Africa*, p.x.
[5] *Demographic Year Book.*

of population figures, many of which are estimates by the United Nations, the governments involved, or competent scholars, but which remain merely estimates in the absence of modern techniques of enumeration.[6]

This view is also supported by the following figures given by different authors and obtained from various sources:

Table No. 1.
Different estimates about the number of Muslims in the world.

No.	Muslim Population of the world.	Source	Year
1.	300,000,000	*Islam*, Samuel M. Zwemer.	1907
2.	300,000,000	*The New World of Islam*, Lothrop Stoddard.	1925
3.	300,000,000	*Bridge to Islam*, Bethman.	1953
4.	370,000,000	*Atlas of Islamic History*.	1952
5.	350,000,000	*The Arabs*, Edward Atiyah.	1955
6.	300,000,000	*Life, August* 8, 1955.	1955
7.	350,000,000	*Moslems on the March*, Fernau.	1955
8.	340,000,000	*Hadir al-Alam al-Islami*, Amir Shakib Arslan.	1934
9.	400,000,000	*Islam in the World*, Zaki Ali.	1938
10.	550,000,000	*Muslims in the World*, Abdul Quddus Hashimi.	1957
11.	350,000,000	*The Great Religions of the Modern World*, ed. Edward Jurji.	1953
12.	416,578,083	1957 *National Catholic Almanac*.	1957
13.	600,000,000	*Muslim World*, Research Department, Habib Bank, Karachi.	1958
14.	390,000,000	*Karnamah-i-Islam*, Mian Bashir Ahmad.	1949

Similarly, the following are the different estimates about the Muslim population of China:

[6] *Atlas of Islamic History*, Princeton, 1954, prefatory note.

Table No. 2.
Different Statements about the Number of Muslims in China.

No.	Muslim Population	Source	Year
1.	70,000,000	*Islam* , Samuel M. Zwemer.	1907
2.	40,000,000	*China Handbook*, Ministry of Information, Government of China.	1943
3.	10,000,000	Pronouncements of the Red Chinese Government.	
4.	Tens of Millions	Chou-En-Lai	1955
5.	60,000,000	*Chini Musalman*, Badruddin Chini.	
6.	50,000,000	*Islam in the World*, Zaki Ali.	1938
7.	50,000,000	*Muslim China*, Ahmad Ali.	1951
8.	23,100,000	*Atlas of Islamic History*, Harry Hazard.	1953
9.	65,000,000	*Muslims in the World*, Abdul Quddus Hashimi.	1957
10.	55,000,000 (9 per cent of the total Chinese Population).	*Unity and Variety in Islamic Civilization*, ed., G. E. Von Grunebaum.	1953

It is imperative to probe into the reasons for the non-availability of definite and reliable figures regarding the number of Muslims in the world. In our view the reasons are as under:

(1) Intellectual stagnation and decay, which came in the wake of the political decline of the Islamic world, had kept Muslims deprived of adequate appreciation of the importance of the population problem and of the need of maintaining correct figures in that behalf. This can be very well borne out from the statistics published by the United Nations in the Demographic Year Books. Muslim countries are conspicuous for not providing their latest statistical data about population. The reports of the proceedings of International Census Conferences and their sub-committees also evidence the same weakness on the part of Muslims.

The extent of Muslim indifference towards census figures can be gauged from the Census Report of Pakistan for the year 1951. The report admits that the urban population has been shown about five per cent less than what it actually is. The Planning Board in its first Five-Year Plan deplored the alarming lack of reliable statistical data in Pakistan concerning population. This is the position in regard to the largest Muslim country; as for other Muslim countries, the less said the better.

(2) As a result of political decline, Muslims fell a victim to a feeling of inferiority and were misled into consoling themselves with the view that numbers were not of any great significance to Islam. A learned *alim* represents this very trend of thought and says that "Christianity is wedded to quantity more than to quality."[7] The implication is that Islam does not bother so much about quantity. Perhaps the learned author had that Quranic verse in mind which speaks of small groups coming out victorious, with the sanction of God, against large groups. To infer from this verse that Islam is not interested in quantity would be rather erroneous. The Holy Prophet (peace be on him) has himself given practical proof of his appreciation of the fact that the problem of population is quite different from, and in no way in conflict with, the import of the above-referred verse. Thus to give due importance to the population problem would be quite in keeping with the teachings of Islam. Moreover, the attitude of the Holy Prophet towards this issue can very well be determined from the following *hadith:*

> Marry the most loving and procreating women, for I want to see you out-number other communities.

It is for this reason that the successors of the Holy Prophet attached great importance to the population problem. Maulana Shibli Numani in his monumental work *al-Farooq*, says:

> After the conquest of Iraq, the Caliph Umar ordered Saad ibn abi Waqqas to arrange for a population census of the area. Accordingly, he did it very carefully and sent the papers to him.[8]

The same author adds:

> For the proper distribution of *zakat* and *jizyah*, the population census of each and every place was carried out and relevant papers were preserved with utmost care. Maqrizi and Tabari have given detailed accounts in reagard to Egypt and Iraq.[9]

Political Subjugation of Muslims

(3) Thirdly, the countries where Muslims are subjected to non-Muslim rule, or happen to be in minority, are mostly secular and do not record their population figures religion-wise. Consequently, exact figures about the proportion of Muslims to the total population are not available, and governments of such countries, motivated generally by political considerations, are enabled to minimize the

[7] Tayib, Muhammad, *Ta'limat-i-Islam aur Masihi Aqwam*, p. 31.
[8] and [9] *al-Farooq*, vol. II, p. 119.

figures of Muslim population. One of the instances in point is China and another one is India. Official sources give very low figures and it is only when they are challenged that the governments concerned give a higher figure, as will be seen later.

(4) Fourthly, the main targets of the imperialist and colonial expansion have been the territories populated by Muslims. The whole of Asia and Africa, except China and some parts of Africa, had been under the Muslims before the imperialistic thrust of the European nations. It is mainly these territories, the territories which had been under the domination of Muslims, that were annexed by the western nations and they found it in their interest not to allow the correct population figures of these countries to be known to the world. In general, the western nations exploited secular traditions and thus avoided population censuses on the basis of religious communities. The result is that today computations of the Muslim population of the world are sheer conjectures.

(5) Fifthly, since Muslims had been rulers in most of the Eastern countries, they became the target of the iron curtain which was clamped by the Western Imperialists on the subjugated countries, thereby concealing Muslim population figures. This was done in several ways:

(a) There has been no population census in most of the African countries. This facilitated the alteration of the population figures of this continent according to the whims of the imperialist powers.

After the publication of the Stanley Report, the contention, that the population of Africa was 180 million or more, was accepted; further in 1882, the Report established the estimate of 205 million. But today, although almost seventy years have elapsed, the population of Africa continues to be reckoned as between 191 and 208 million.

Obviously enough, these estimates are seriously objectionable. This has also been corroborated by the Demographic Year Book of the United Nations, which unambiguously expresses the view, that the estimate, that African population is 190 million, falls short of the actual population of the continent.[10]

This very report dubs all the estimates of world population, including that of Africa, as 'poor' from the viewpoint of accuracy.[11]

(b) Even the tribes and nations who have embraced Islam have

[10] *Demographic Year Book*, 1949-50, p. 11.
[11] *Ibid.*, p. 10.

been designated by the Imperialists as pagans. For instance, the Bamiyara and Tarta tribes of Madagascar and Northern Sudan have been classified as pagans.

(c) Western writers have enormously reduced the Muslim percentage of population in many countries whose Muslim population is actually very large; for instance, Nigeria, Ethiopia, French Africa, French Sudan, Belgian Congo and Angola, etc. However, in countries where Muslim population happens to be round about a million or so, they have been generous enough to accept that Muslims are in majority, such as in British, French, and Italian Somaliland, Zanzibar, Spanish Sahara, Mauritania, etc.

Among the Imperialist nations, the British have been the best and the French, the worst. French Cameroons is adjacent to British Cameroons, and is larger in area. According to the Princeton University's *Atlas of Islamic History*, while Muslims comprise 50 per cent of the population in British Cameroons, they have been shown as no more than 3 per cent in its French counterpart. However, in a very recent and valuable work, *Unity and Variety in Muslim Civilization*, its Christian and European authors (including French scholars) consider French Cameroons to be a part of the region in which the proportion of Muslim population is between fifteen and seventy-five per cent. Similar is the case with French Togoland, in which the European population has been shown to be just 1008. According to Gunther:

> From the standpoint of territory, France is by far the largest African power. French policy is based on the concept of assimilationism, to make Africans in the long run Frenchmen.
>
> In the Congo, several French territories, and Portuguese Africa, this is not likely to be upset for many years to come.[13]

Another statistical analysis by Gunther will help understand this problem. The area of French Africa is 4,022,150 sq. miles and the population is 44,152,600. If the area were to be measured in terms of kilometres, the density of population would come to 4, while actually the density of population in Africa is 7 per sq. km. This is sufficient to prove that the French have not given correct population figures for the colonies.

Literature on Muslim Population in the World

Notwithstanding these difficulties, and inspite of the obstacles

[12] *Hadir al-Alam al-Islami*, vol II, p. 355.

[13] *Inside Africa*, p. 13.

placed in the way of a correct appreciation of population figures, there is still a good deal of literature on Muslim population, which can help us arrive at some reliable conclusions. Some of these attempts have been made by non-Muslims and others by Muslims. We shall mention them one by one.

(a) Non-Muslim Sources

Different encyclopaedias, books on geography, history and travel, newspapers and magazines contain a good deal of information. Some of the important books are mentioned below:

1. One of the important books written by a non-Muslim is *The Arabs*, by a Lebanese Christian named Edward Atiyah. The book has been written very painstakingly and deals mostly with the past and the present of the Arabs. It is only incidentally that the author has mentioned Muslim population. He writes:

> The number of Muslims in the world today is about three hundred and fifty million—a great monotheistic community spread throughout the eastern hemisphere and still living, in the main, a life, largely determined by the dogmas and social legislation, laid down in the Koran.[14]

2. Professor Arnold's *Preaching of Islam* is another important work. Although it deals with figures relating to the last century, and detailed statistics of Muslim population have not been given, yet it contains important and authentic information about the religio-political situation of Muslims and their population in the old world. This in itself is somewhat helpful in solving the complicated problem of Muslim population.

3. The third important work is *The New World of Islam*, by an American scholar, Lothrop Stoddard, written in the twenties of this century. The figures estimated in this book can be taken to refer to the year 1921. In the light of the figures given in this book, the Muslim population of the world at that time was 300 million. But, according to Amir Shakib Arslan, these figures are less than the actual, as he has shown in his comments on the book published under the title of *Hadir al-Alam al-Islami*.

4. Another important work is *The Atlas of Islamic History*, edited by Harry W. Hazard. This Atlas, published by the Princeton University Press in 1952, also contains, besides other historical, political and

[14] *The Arabs*, p. 48.

geographical information, statistical data regarding Muslim population The *Atlas* enlists more than 80 countries. Although their total Muslim population has not been specifically mentioned, the introduction of the Atlas mentions the estimate of total Muslim population as 370 million. However, the figures mentioned in the book in regard to various countries do not refer to one and the same year. Most of them are related to the year 1950. This shortcoming is not confined to this particular book. The result is that statistics are twisted and used wilfully by interested persons. Although this book has the most exhaustive list in respect of Muslim population, it has not been edited carefully and, therefore, lacks authenticity. For instance, the population figures of Indo-Pakistan sub-continent have not been correctly stated inspite of the availability of printed census reports of these countries. Moreover, Kashmir has been altogether eliminated. Inspite of these shortcomings, the Muslim population for 1951 works out to 400 million. This figure is, in fact, in accordance with the one given by Stoddard. He put the figure at 300 million in 1921. During the last 30 years the population of the world can be safely assumed to have increased by 50 per cent. Thus the figure is still rather below the estimate according to this calculation.

Inspite of these defects, the *Atlas* is a good specimen of the serious interest that America has developed in matters relating to Muslims.

5. Another book worth mentioning is *Catholic National Almanac* for 1957, published by a Roman Catholic Missionary Association. This work is really a treasure-house of valuable information concerning various religions in general and Catholic organisations in particular, and gives comparative estimates of the numbers of the followers of different religions. It is quite obvious that any error that might occur in this sort of work will be in the direction of under-stating and not over-stating the number of Muslims. This Almanac gives the total number of Muslims in the world as 410 million.

6. *Muslims on the March*, published in 1955, is another important book by a German-born writer, Fernau. It seeks with great courage to understand and interpret the Muslim viewpoint *vis-a-vis* international problems. It also refers to the Muslim population of the world; but this portion of the book is highly inadequate. The number of Muslims is estimated to be 350 million.

7. Next comes *Unity and Variety in Muslim Civilization*, a collection of articles by eminent European scholars, published in 1952 with the financial assistance of the Ford Foundation. Although it does not delve into the problem of Muslim population, it gives a map showing the Muslim population of the old world. This map is very useful, particularly in respect to the Muslim population in Africa. It shows

that, barring the area below Belgian Congo, which is only one-fourth of the area of Africa, three-fourths of the African continent has a clear Muslim majority. The maps have been drawn by eminent western experts which considerably enhances the value of its contents. We shall discuss some important portions of the book later.

8. Another noteworthy work is *Bridge to Islam* by Bethman, published in 1953. This book also does not specifically deal with the problem of Muslim population. It contains, however, a map showing total Muslim population. Since its author is a Christian missionary, the importance of its contents is quite evident.

9. Another noteworthy work is *Islam*, by the famous Christian missionary, Samuel Zwemer. The author discusses, in a very biased and emotional strain, problems relating to Christian missions in Muslim lands, particularly the problem of the spread of Christianity in the world of Islam. He has given his estimate of Muslim population which, no doubt, is far from correct. Nonetheless, according to the author, Muslim population at the beginning of this century stood at 300 million, while the world population at that time was even less than 1500 million. According to Zwemer, Islam comes next to Christianity in respect of its numerical strength. It clearly means that taken separately the followers of Hindus and Buddhism were less than those of Islam.[15]

10. Another recent work is *The Great Religions of the Modern World*, edited by Edward J. Jurji. It contains interesting articles about the living religions of the world. The editor, Edward J. Jurji, has himself contributed the article on Islam and has incidentally mentioned the Muslim population to be 370 million. Population not being the main concern of the book, this figure is not of very great significance.

(b) Muslim Sources

(1) *Hadir al-Alam al-Islami*, constitutes the comments of Amir Shakib Arslan on Lothrop Stoddard's *New World of Islam*, which are truly encyclopaedic. These comments are full of information and are of particular interest to us insofar as they deal also with the population of Muslims. It was published sometime between 1930 and 1940. Looking at the material available at that time about Muslim population, one is really wonder-struck at the high standard of research and scholarship of Arslan. The population figures given by Arslan have quite often proved to be very correct (such as in the case of Ethiopia). Many of these statements are, however, based on personal information, or on the statements and estimates of noted personalities of the regions con-

[15] See *Islam*, pp. 7 and 155.

cerned, which may or may not be considered very authentic from statistical standards: nevertheless, in general, the book is very useful.

(2) Another notable work is *Islam in the World* by Zaki Ali, an Egyptian writer. This book discusses the problem of Muslim population in detail. But the list of the countries given is incomplete and sometimes (as in dealing with the Muslim population of Tibet), there are certain obvious mistakes which are probably due to printing. Among the books compiled by Muslim writers this is the first that gives complete figures relating to different regions. Surely it is a very useful book on the subject. It is highly illuminating in many other respects as well.

(3) The third one is a booklet entitled *Muslims in the World* by Abdul Quddus Hashimi. This gives the Muslim population of 111 countries out of the 150 countries mentioned in the book. Muslim population of these countries in January 1957 has been stated to be 550,537,339. Like as the *Atlas of Islamic History*, this booklet gives the area, total population, Muslim population, the proportion of Muslim population and the political position of Muslims in different countries. The importance of this booklet would have been very much enhanced had the author cited the sources of his information. Despite this shortcoming it is useful in many respects.

(4) About the Muslim population of China, *Chini Musalman*, (Urdu) by a Chinese Muslim, a graduate of Jamia Millia, Delhi, is a very informative and authentic work. This book deals at some length with the history of Islam in China, the problems of the Muslims of China and their population.

(5) Another important book is *Muslim China*, by Ahmad Ali, published by the Pakistan Institute of International Affairs, Karachi. It is a precious document on account of its scientific arrangement, authentic material and scholarly treatment of the subject.

SCRUTINY OF SOME IMPORTANT STATEMENTS REGARDING MUSLIM POPULATION.

Before we proceed to give detailed figures relating to world Muslim population, it seems necessary to discuss the statistics of the population of those countries about which there exists considerable difference of opinion. This is rather imperative in view of the fact that without it we cannot ascertain the correct Muslim population of these countries and, consequently, of the world.

1. CHINA

The overall conditions prevailing in China are very intriguing and uncertain. This is borne out by the following observations:

According to one writer, all statistics regarding China are unreliable.[16] Another writer, who is impressed by the vastness of China, considers China to be a region whose incomprehensibility is proverbial. He cautions against superficial and naive generalizations owing to ignorance or misinterpretation of relevant facts about China.

Similarly, the famous geographer, Dudley Stamp, admits that any estimate of the population of China is difficult.[17]

The most authentic source about the Muslim population in China could have been the census report of the country, but unluckily, there is no place for religion in the census reports and, therefore, we will have to rely on other sources.

(a) In its official reports, the Chinese Government declares the Muslim population to be 10 million.

(b) At the Bandung Conference, the present Prime Minister of China mentioned the Muslim population to be in 'crores' (tens of millions).

(c) The Ministry of Information of the previous Government of China had published a voluminous book entitled *China Handbook* which contains the following passage:

> Followers of Mohammedanism in China claim to number 48,000,000, with 30,000,000 in the North West. The number is greatly exaggerated. Considering the fact that the entire Northwest—Sinkiang, Kansu, Chinghalil, Ningasia, Suiyian Shansi—has only a total population of 22,000,000, a more reasonable estimate is from 10 to 15 million persons, with 5,000,000 in the North-west.[18]

These conflicting statements have been very ably clarified by Ahmad Ali in *Muslim China*. He challenges the anthenticity of these figures. For even according to official figures, the population of Sinkiang (Eastern Turkestan) alone, which has a 94 per cent Muslim population, exceeds

[16] See *China's Geographic Foundations*, New York and London, 1935.
[17] *Asia*, p. 501.
[18] *China Handbook*, p. 29.

4 million. As for Muslim writers, they put it at about 8 million. Moreover, Muslims of Kansu and Ningasia constitute, approximately, 50 per cent of the total population of these provinces, and the Muslim population in the Ninan province, which has an estimated total population of about 10 million, constitutes 25 per cent and thus comes to about 2.4 million.[19]

The figures given by Professor Ahmad Ali, too, are actually very conservative, because in Ninan, Muslims are 33 per cent rather than 25 per cent, as has been shown in an article published in *Islamic Review* of September 1957. Similarly, Muslim population in Kansu is not 50 per cent but 85 per cent and in Shansi it is 78.7 per cent.[20]

This is enough to establish that none of these conflicting statements is true, and we are forced to look to other sources. Fortunately, Muslims themselves have done a good deal of work on the Muslim population of China, which is of immense help.

(d) Amir Shakib Arslan in his book *Hadir al-Alam al-Islami* observes about Chinese Muslims:

> Many people insist that there are sixty million Muslims in China. These persons include some of the *ulama* who have visited Istanbul and Egypt, and who are firmly of the view that there are not less than sixty million Muslims in China. The same was the opinion expressed to me in Berne by the Chinese Ambassador to Switzerland.[21]

Since this book was published after 1931, these figures can be taken to be relating to the year 1931: and thus the present population of Muslims must be something around 80 million.

(e) Badruddin Chini writes in his book *Chini Musalman* as follows:

> The total population of China according to the census held by the Nanking Government is 462,837,793. In the light of this figure, the number of Muslims should be regarded as 65 million. Some of the Muslim magazines of China put the figure at 80 million, but this is not free from exaggeration.[22]

19 *Muslim China*, p. 39.
20 *Encyclopaedia of Religions and Ethics*, vol. VI, pp. 881 and 891.
21 *Hadir al-Alam al-Islami*, vol. 38.
22 *Chini Musalman*, p 226.

In chapter II of this book have been quoted the statements of certain Muslims to the effect that their numerical strength is 70 million. These figures, too, are related to the census of 1921, and, hence the present Muslim population should come to no less than 80 million.

(f) Abdul Quddus Hashimi, in his booklet *Muslims in the World*, has given the Muslim population of China, excluding Sinkiang, to be 60,110,000, i.e., 11 per cent of the total population of China. In his travelogue, the same writer states that the total Muslim population of China is 65 million.[23] In that very book he has also contended that when the Chinese Government describes the Muslim population to be 10 million, it means the sum total of only those tribes which are totally Muslim.

(g) Mr. Ahmad Ali, in his book *Muslim China*, remarks about Muslims that: "They have not yet had time to recover from the long tyranny of the Nanchus. During the last three hundred years their population was reduced by about 30 per cent if not more. Still they are at least fifty million or five crores, according to the latest independent estimate."[24]

(h) Dr. Zaki Ali has described the Muslim population of China to be 50 million.

(i) *The Atlas of Islamic History* has shown this population to be 23,100,000, i.e., 5 per cent of the total population. Although this figure is twice that stated by the Chinese Government, it is many times less than the actual population.

(j) The noted Christian missionary, Zwemer, in his book *Islam*, which was published in 1907, says:

> A.H. Keane, in his geography of Asia, and in accordance with the *Statesman's Year Book*, one of the best authorities on statistics, says that China has thirty million Mohammedans, while an Indian writer, Surat Chandra Das, C.I.E., in the *Journal of the Asiatic Society*, estimates it at fifty million, and Saiyid Sulayman, a prominent Muslim officer in Yunnan province, states that there are now seventy million Muslims in China.[25]

Later, the same writer cites T.W. Arnold and gives vent to his feelings of concern and alarm at the continual increase in the Muslim

[23] See *Safar-i-Cheen*, Karachi.
[24] *Muslim China*, p. 38.
[25] *Islam*, p. 71.

population of China which, in his view, might lead to the dominance of Muslims over China.

(k) The contributors to *Unity and Variety in Muslim Civilization* have mentioned Muslim population of China, excluding Sinkiang, to be nine per cent of the total population of China. The *Demographic Year Book* of the United Nations gives the population of China, excluding Formosa, to be 580 million. Thus, if it is added along with the population of South and North Korea, the figure rises to 600 million. Its 9 per cent amounts to 54,900,000: and if the population of Sinkiang, Kansu and Ningasia, the areas where Muslims are in clear majority, be added, the population would exceed the figure of 60 million.

The areas of all the three Muslim-majority provinces of China are generally indicated in square miles. But throughout the present treatise we have been indicating areas in terms of square kilometres. We shall do the same in regard to the Muslim provinces of China on the basis of *China Handbook*.

South Korea and Formosa (Taiwan) have been parts of China in the past. Therefore, we have taken their Muslim population also to be just ten per cent of the total population, although it can easily be regarded as being actually in excess of that figure.

Taking a comparative view of all the Muslim and non-Muslim sources, we accept the figure given in *Unity and Variety in Muslim Civilization* with a slight modification, namely, that Muslim population is at least 10 per cent rather than 9 per cent which the book gives, and thus the number of Muslims in China comes to at least sixty million.

As established by Prof. Ahmad Ali, with the help of official Chinese statistics, there are three provinces—Sinkiang, Kansu and Ningasia—which have absolute Muslim majority. We have, therefore, treated these places as areas of absolute Muslim majority. That has also been accepted by a writer in the *Islamic Review*.[26]

Moreover, there are two other provinces where Muslim population is quite considerable. According to the above-referred article, published in the *Islamic Review*, Muslims constitute 45 per cent of the total population of Shinsi and 33 per cent of that of Yunnan. Therefore, these two provinces have been included among the areas having more than 25 per cent Muslim population.

[26] See *The Islamic Review*, September, 1957.

2. INDO-PAKISTAN SUB-CONTINENT

We shall discuss in some detail the statistics regarding the Muslim population of Indo-Pakistan sub-continent in 1951, in our chapter on Hinduism, and show that the total population of Kashmir, India and Pakistan is in the vicinity of 440 million as specified below, and that, Muslims constitute 25 per cent of the population. In other words, the number of Muslims is 110 million.

Pakistan	65,200,000
Kashmir	3,000,000
India	41,800,000

It should be borne in mind that the figures cited above, in regard to Muslims in India, are less than those given by Mr. Krishana Menon, a member of the Indian Cabinet and Indian representative at the United Nations. Mr. Krishna Menon has described the population of Muslims to be between 50 and 65 million, although, the Government of India has tried to bring down the figures in its official report. This is in spite of the fact that the average density of population of India and Pakistan is 80 per square mile-and the total population is approximately 438,000,000.[27]

3. MUSLIM POPULATION IN SOVIET UNION

The question of Muslim population in Soviet Russia is highly controversial. *The Atlas of Islamic History* has shown it to be 22.5 million, which is incorrect. On the contrary, in the Soviet Government's view, there are more than 15 million Muslims in Russia.[28] These figures, too, are totally incorrect as is evidenced from the following observations of Ivon Spector:

> In 1917, following the overthrow of the Tsarist regime, Muslim leaders claimed that there were at least 30,000,000 Muslims in Russia. N.S. Khrushchev, speaking in Kashimir on December 10, 1955, boasted before an Indian audience that there are more than 15 million Muslims in Soviet Russia. In the same way as there is today a wide disparity between the number of openly avowed and the actual number of Christians in the Soviet Union, in all probability, the actual number of Muslims is considerably in excess of the figures admitted by Khrushchev. It is generally thought to be 30,000,000 or more,

[27] *Dudley Stamp Asia*, London, 1957.
[28] *Soviet Union Mayn Musalman*, Soviet Embassy, Karachi, 1956, p. 41.

> bulk of whom live in Soviet Central Asia (formerly Turkestan) and the Caucasus, and constitute from 12 to 15 per cent of the population of the U.S.S.R., the largest of the non-Slavic minorities.[29]

Fernau too has shown the figure to be 30 million. In our view, however, the number of Muslims in U.S.S.R., is in no case less than 40 million. The reasons are as follows:

(a) Amir Shakib Arslan, who visited Moscow in 1921, observes as follows, about Muslims in Russia:

> I inquired from the *qadi* of Muslims, Shaykh Abd al-Wadud, about the total number of Muslims in Russia. He told me that there were 5 million Muslims in Qazan, Uranburgh, Ufa and subservient areas including Bashkir; 5 million in Kirghiz; 0·5 million in Tatar (Siberia); 12 million in Turkestan, Tashqand, Samarqand, Khuqand, etc.; 2 million in Bukhara, and one million in Khiva. In all there were 25 million Muslims. I told him that in Caucasia there are between three to four million Daghestanis and Circassians.[30] Moreover, there are 3 million Muslims in Azarbaijan and Kurdistan, and 0.5 million or more in Crimea. All these amount to 33 million. When I pointed this out to the *qadi*, he supported my view . . . I also inquired from others about the same . I even inquired from the members of the Russian Supreme Soviet. They told me that Russian Muslims numbered approximately 35 million.[31]

If the Muslim population around 1921 was 35 million, then by 1951, it must have risen to more than 50 million. The statement of Amir Shakib Arslan is supported by other sources too.

Fernau has stated the Muslim population to be 30 million, which is probably based on old figures, for Dr. Zaki Ali has also mentioned the same figure. But his book was published in 1938. This means that the figures are related to the year 1931. Thus in 1951, the population must have exceeded the figure of forty million.

(b) Fernau has made it clear in regard to his figures that they

29 *Current History*, June, 957, p. 1351.

30 At present the population of Caucasia is ten million. According to the *Atlas of U.S.S.R.* (vol. I by Harrabin and James Gregory, Penguin Book, p. 9). the present population of Caucasia is 5 per cent of the total population of U.S.S.R. Now since the total population of the U.S.S.R. is 200 million, the population of Caucasia must be 10 million.

31 *Hadir al-Alam al-Islami*, vol. II, p. 288.

were merely estimates for which he was not in a position to claim any authenticity.[32]

He has given the following details of Muslim population in the Federal Republics of the Soviet Union.

Table No. 3

No.	Republic	Capital	Area (in sq. Miles)	Population	Muslim Population
1.	Uzbekistan	Tashkent	153,000	7,000,000	6,300,000
2.	Turkemanistan	Ashkabad	182,000	1,400,000	1,260,000
3.	Tadzhikistan	Stalinabad	58,000	1,700,000	1,530,300
4.	Kirghizistan	Frunze	75,000	1,600,000	1,440,000
5.	Kazakhistan	Alma Ata	1,033,000	6,800,000	6,120,000
6.	Azarbaijan	Baku	33,000	3,500,000	3,150,000
		Total	1,534,000	22,000,000	19,800,000

Within the Russian Federal Republic there are the following autonomous republics as well:

1. Tatar (capital Kazan).
2. Bashkir (capital Ufa).
3. Daghestan (capital Makhachkala).
4. Kayardinlu
5. Caucasia.

A pamphlet issued by the Information Department of the Embassy of the U.S.S.R. in Pakistan, reads as follows:

> In Soviet Union, the followers of Islam are living in Uzbek, Kirghiz, Tajek and Azerbaijan Soviet Socialist Republics, in the autonomous Socialist Republics of Daghestan, Kayardinlu, Tatar and Bashkir, and in the north Caucasian region and different parts of Siberia.[33]

In 1946, the autonomous Republic of Crimea was liquidated and the Crimean Turkish populatlon was compulsorily transferred elsewhere.

Out of these Republics, the populations of Tatar, Bashkir and

[32] *Moslems on the March*, p. 305.
[33] *Soviet Union mayn Musalman*.

Caucasia, in 1939, were as follows:

Tatar	3,144,713
Bashkir	930,527
Caucasia	10,000,000
Total	14,075,240

This shows that, leaving aside the five autonomous Republics of the Russian Federal Republic, Muslim population in the six Federal Soviet Republics alone is 22 million. Besides, Muslims are also found in significant number in the North and East Asian parts of Russia. Therefore, the Muslim population of U.S.S.R., can in no case be less than 40 million.

LEBANON

The population of the Lebanon is still a matter of controversy and debate. According to Muslim sources, the Muslim population decidedly exceeds fifty per cent of the total population. On the other hand, according to non-Muslim sources, the Christian population is a little more than fifty per cent of the total population. *The Atlas of Islamic History* has shown Muslims to constitute 39 per cent of the total population of Lebanon. But taking into consideration Muslim as well as non-Muslim sources, the difference between the Muslim and non-Muslim population is very slight and we have, therefore, based our conclusion on the view expressed by Edward Atiyah who says that " . . .in the Lebanon . . . . two million inhabitants of the country are almost equally divided between Christians and Muslims."[34]

It may be noted that Edward Atiyah is not only a Lebanese but is also a Chiristian and therefore his opinion cannot be regarded as prejudiced against the Christians of Lebanon. Therefore, we would assume that Muslims constitute fifty per cent of the population of the Lebanon, even though Muslims claim a higher proportion of the population.

IRAQ

The figures of population given in the *Demographic Year Book* of the United Nations or in the *Atlas of Islamic History* regarding Iraq have proved incorrect according to the recent census. The correspondent of *Dawn*, Karachi reports that "according to the most recent census the population of Iraq is 7 million." Accordingly, we have taken the figure of 6.6 million for the year 1951.

[34] *The Arabs*, p. 11.

ISRAEL

The following is the most recent and authentic statement about the Muslim population of Israel:

> The Government of Israel has claimed that the Arabic-speaking population of Israel was 160,000 in 1949. In 1957 it had risen to 254,935. The pure Muslim population in 1949 was 111,500 and in 1957 it had risen to 241,395.[35] In 1951 the population was six per cent less which means that it must have been 132,000 in that year and we have adopted that very figure.

SOUTH EAST ASIAN COUNTRIES

The problem of Muslim population in South East Asian countries also needs discussion at some length. Among the countries of this region, Pakistan, Malaya and Indonesia are independent states, and therefore their official statistics are quite sufficient and need no research. We have accepted the officially provided figures. But in regard to countries which are not independent or where the Muslims are in minority, correct population figures are not easily available. The case of New Guinea is an instance in point. *The Demographic Year Book* of the United Nations considers its population to be 734,141 whereas in 1929 it was one million and seventy thousand.[36]

Similar to New Guinea is the case of Portuguese Timar. In both the countries, Muslims are shown to be in minority, which is hardly acceptable, for both the countries are surrounded by lands, which have overwhelming Muslim majority (i.e., by Indonesia, Bruni, Saravak, and North Borneo). However, we have adopted cautious and reasonable figures in regard to the total and Muslim population of these territories and have treated Muslims as minorities.

PHILIPPINES

According to the *Atlas of Islamic History*, the Muslim population of the Philippines is 680,000. That is certainly incorrect because Amir Shakib Arslan in his *Hadir al-Alam al-Islami* writes:

> Shaikh al-Islam Wajih Effendi, who had been sent by the Turkish Government on the request of U.S.A., states the Muslim population to be between one and two million.

35 See *Sidq-i-Jadid*, Lucknow, February 21, 1958.
36 *Hadir al-Alam al-Islami*, vol. I, p. 353.

But this was at the time when the population of the Philippines was 7 million. Therefore, Amir Shakib Arslan estimates the Muslim population of the Philippines to be two million and we must not forget that at present the population of the Philippines is more than 20 million.

Let us put aside these out-of-date references for a while. Some time back the only Muslim member of the Philippines Senate came to Pakistan on a goodwill mission. Speaking at the Pakistan Institute of International Affairs he said that the Muslims constitute ten per cent of the total population of the Phillippines, or more than 2 million. We have, therefore, accepted this figure. The same gentleman issued a statement on Decembe.I 31, 1957 on the occasion of the International Islamic Colloquium held in Lahore, in which he again mentioned the Muslim population of the Philippines to be 2 miliom.

INDO CHINA

There is great difference of opinion about the Muslim population of Laos, Cambodia, Thailand and Burma. Therefore, we can only determine it in view of certain established principles. Some of these countries had been under Muslim rule before they fell a prey to Western Imperialism. Moreover, in the north, they are adjacent to the province of Yunnan (China), whose Muslim population, according to *Islamic Review*, is 33 per cent and according to some non-Muslim sources, it is 35 per cent of the total population.[37] Therefore, as in Philippines, we have shown the Muslim population of the whole area to be 10 per cent, although Mr. Abdul Quddus Hashimi's statement shows that the Muslims are in majority in Laos.

MALAYA

The total population figures for Malaya have been taken from the *Atlas of Islamic History*. But the Muslim population shown in it is surely less than the actual population as it is based on the misunderstanding that the two large sections of the population, i.e., the Chinese and the Indians, consist entirely of non-Muslims. This assumption, however, is wrong. At least ten per cent of the Chinese and twenty-five per cent of the Indians are Muslims. This adjustment which is only reasonable would increase the Muslim population from 2,650,000 to 3,100,000. And this is the figure that we have adopted.

AFRICA

The most complicated problem of Muslim population is that of Africa as we have pointed out earlier in this chapter and have briefly

[37] *Islamic Review, September* 1957.

narrated its main causes. Here we shall discuss the matter in detail and shall try to remove the iron curtain, which has been clamped either by imperialist powers, or else, by ignorance. It would be useful, however, to bear in mind from the very begining, that even according to non-Muslim sources, the Muslim population of this continent is 80 million (out of a total of 200 million), and thus constitutes 40 per cent of the total population of the continent.[38] If the population figures of Africa were to be corrected on the basis of the proportion obtaining between the actual and the generally accepted population figures for Ethiopia and Nigeria, the Muslims would turn out to be in majority.

In Ethiopia, Muslims have been shown in the *Atlas of the Islamic History* to number 4.5 million, i.e., 30 per cent of the total population. According to the authors of *Inside Africa* and *Islam in Ethiopia*, Muslims are 50 per cent of the total population of Ethiopia. In other words, their number is 7.5 million, although Nigeria is a Muslim-majority state, according to Thomas Hodgkin, as there are thirteen million Muslims in Nigeria (including about eleven million in Northern Nigeria).[39] But as we shall see later, on the basis of the statement of the Commissioner for Nigeria in U.K., the number of Muslims is 22 million. In other words, the actual Muslim population exceeds the figure mentioned in the *Atlas of Islamic History* (*viz.*, 8 million) by no less than 14 million. If to these 14 million are added 3.5 million Muslims (which is the figure showing the difference between the actual and the generally-stated Muslim population of Ethiopia), the figure comes to 17.5 million. And if these 17.5 million are added to 80 million (the generally mentioned figure regarding the Muslim population of Africa), the total Muslim population of the continent amounts to 97.5 million, which is about fifty per cent of the population of Africa.

THE POPULATION OF AFRICA

According to international demographical authorities, the population of Africa in 1951 was between 190 and 200 million. According to Western sources, the Muslim population of Africa is approximately 80 million which is divided as follows:

Table No. 4

MUSLIMS IN AFRICA

Nile Valley (Egypt and the Sudan)	25,000,000
Maghrib (North-West Africa)	20,000,000
Negroid Africa	35,000,000
Total	80,000,000

[38] *Britannica Book of the Year* 1956, I, 349.
[39] *Current History*, June 1957, p. 346.

But these figures are incorrect even according to the *Atlas of Islamic History*. And this division too is devoid of any sound basis.

To have a clear understanding of the problem of African population, we will have to divide Africa as follows:[40]

A. North Africa, together with those countries of Eastern Africa, where Muslims are in overwhelming majority.

B. Central Africa, together with the Western coastal region of Africa, where Muslims consitute fifty per cent of the population or more.

C. South Africa, from Belgian Congo, Uganda, and Kenya to Cape of Good Hope and Madagascar.

A. AREAS WITH OVERWHELMING MUSLIM MAJORITY

This category comprises Egypt, the Sudan, Libya, Algeria, Morocco, Spanish Sahara, Mauritania, Gambia, Zanzibar and British, French and Italian Somaliland. Muslim majority in these areas is an accepted fact. The figures of population for these countries relate to different years and to get the population of 1951 we have taken an average annual increase of one per cent.

B. The other portion comprises Central and Western coastal lands, i.e., Ethiopia, Equatorial Africa, Nigeria, French Western Africa, British and French Cameroons, Gambia, Dahomey, French Niger, Sierra Leone, Gold Coast, Ivory Coast, Togoland, Chad, Gaiban, Pologi Shari, Senegal, Northern Olta, British, French and Portuguese Guiana. Western writers have always tried to categorise these areas as areas of non-Muslim majority. But as we shall see later, these areas are uncontestably Muslim majority areas.

ETHIOPIA AND ERITREA

Most of the Western authors have tried to show the total, as well as the Muslim population of Ethiopia, to be less than they actually are. They mention its total population to be 8 million,[41] whereas, in fact, it is double the number. According to Gunther, the estimates of Ethiopian population range from ten to twenty million.[42]

[40] The same division has been made in the map in *Unity and Variety in Muslim Civilization.*

[41] *Islam in Ethiopia.*

[42] *Inside Africa*

The Atlas of Islamic History shows the number of Muslims in Ethiopia to be 4.5 million, which is thirty three per cent of the total population. This figure is in no way correct because this was the population of Ethiopia in the seventeenth century. Arnold in his *Preaching of Islam* says:

> The progress achieved by Islam during this period may be estimated from the testimony of a traveller of the seventeenth century, who tells us that in his time the adherents of this faith were scattered throughout the whole of Abyssinia and formed a third of the whole population. During the following century the faith of the Prophet seems steadily to have increased by means of the conversion of isolated individuals here and there.[43]

Similarly Amir Shakib Arsalan cites a magazine to say that:

> . . . the area of Ethiopia is about 600,000 sq. kilometres and the number of its inhabitants, approximately between seven to eight million. Of these, there are approximately 3.5 million Christians (who belong to the Coptic Church), 3 million Muslims and 1.5 million pagans, Jews, Catholics, and Protestants. But later on when the country expanded on the side of Somaliland and Gala, the number of Muslims increased and now they are 7 million.[44]

In later days, the Muslim percentage of population has been constantly on the rise (a fact to which Arnold has also made reference) so much so that during the nineteenth century, the Muslim percentage of population rose to fifty per cent. Amir Shakib Arslan has stated that Muslims constitute fifty per cent of the population of Ethiopia.[45] Non-Muslim writers have been constantly trying to conceal this fact. Some of them have, however, now started to recognize it. John Gunther, for instance, stresses the need for modifying the statement that Ethiopia is a Christian country because probably half of the total population is Muslim.[46]

In 1953 Eritrea was also absorbed in Ethiopia. The population of Eritrea, according to Gunther, is equally divided between Muslims and Copts.[47] The author of *Islam in Ethiopia* holds the same view.

Thus it is now an established fact that Muslims constitute fifty

43 *The Preaching of Islam*, p. 117
44 *Hadir al-Alam al-Islami*, vol. III, p. 80.
45 *Ibid*.
46 *Inside Africa*, p. 249.
47 *Ibid*., p. 273.

per cent and not 20 per cent of the total population of Ethiopia as stated in the *Atlas of Islamic History*.

On the basis of the above mentioned estimates, our own conclusion is that the Muslim population of Ethiopia is 7.5 million, for, according to the U.N. *Demographic Year Book*, the total population of Ethiopia in 1951 was 15 million.

B. COASTAL REGIONS OF CENTRAL AND WESTERN AFRICA

Arnold writes:

> The West coast is another field for Muhammadan missionary enterprise where Islam finds itself confronted with a vast population still unconverted, inspite of the progress it has made on the Guinea Coast, Sierra Leone and Liberia, in which last three are more Muhammadan than heathen. [49]

He adds:

> Dahomey and Ashanti are the most important kingdoms in this part of the continent that are still subject to pagan rulers, and their conversion is said to be a question of short time only. [50]

These two countries are situated in French Equatorial Africa and French West Africa where, according to Gunther, only two religions are found: Islam and Paganism. [51]

This fact is admitted even by Zwemer, a pronouncedly prejudiced Christian writer. He remarks:

> 'But', says an authority on Africa, 'for every missionary to the Mohammedans in Africa you can find twenty missionaries to the pagans of Africa and for every convert from Mohammedanism in Africa I think you can find one thousand converts from paganism in Africa.'[52]

CAMEROONS

As far as British Cameroons are concerned, their statistics are available

[49] *The Preaching of Islam*, pp. 337-38.
[50] *Ibid.*, pp. 339-40.
[51] *Inside Africa*, pp. 912-13.
[52] *Islam*, p. 204.

from the *U.N. Demographic Year Book* and other publications. The U.N. estimates its population to be 1.4 million, out of which, according to the *Atlas of Islamic History*, 0.5 million are Muslims. According to Thomas Hodgkin also, the number of Muslims there is 0.5 million.[53] This is, however, wrong and Hailey, the author of *An African Survey*, the most reliable and comprehensive work on Africa, holds that Muslims constitute 50 per cent of the total population of British Cameroons.[54]

Statistics concerning French Cameroons are not available. The U.N. *Demographic Year Book* gives no statistics about this region. Only the European population has been shown to be 12,229. The above quoted book on Africa, *An African Survey*, gives the following interesting comparative figures in respect of French and British Cameroons.

	1925	1936
British Cameroons	620,000	817,970
French Cameroons	3,000,000	2,341,105

The above figures show that within five years the population of British Cameroons has increased by 0.2 million, while that of French Cameroons has decreased by 0.7 million. Thus, it might justifiably be inferred that by 1951 the population would have come down to zero.

We have pointed out earlier that the French have adopted a peculiar attitude in respect of their colonies. We have cited Gunther and other scholars to show that France wants to assimilate these areas completely, once and for all. Thus we are forced to calculate the population of this area in the light of figures relating to her neighbouring British counterpart.

The area of the French region is five times the area of the British region; and the population of the British region is 1.44 million. Thus the population of French Cameroons turns out to be approximately 7.2 million. We have adopted the moderate figure of 5 million. The manner in which the French have tried to under-state their African population becomes obvious if we study the figures cited by Gunther. According to his estimate, the area of French Africa is 4,022,150 sq. miles, and the population is 44,152,600.

If we transform sq. miles into sq. kilometres, the density of population per square kilometre turns out to be 4, whereas the density of population of Africa is 7 per square kilometre. Similarly, if we cast

53 *Current History*, June 1957, p. 346.
54 *An African Survey*, London, 1956, p. 36.

a look at the populations of Nigeria and Niger, we see that Niger, which is a French possession, is one and a half time bigger than Nigeria, which has been under the British, but its population is shown to be 1/15 of that of Nigeria.

LIBERIA

Amir Shakib Arslan writes as under about Liberia:

> This republic was established in 1922. It was established for the slaves liberated in America. Its population is now 1.5 million out of which 1.2 million are Muslims.

This means that Muslims are 80 per cent of the total population of Liberia. By way of moderation we have assumed them to be forty five per cent of the total population.

NIGERIA

The Nigerian population of 1951, according to the *Atlas of Islamic History*, was 24 million out of which there were 8 million Muslims. According to Muslim writers, the total population of Nigeria is more than 30 million of which a great majority is Muslim. According to Thomas Hodgkin, however, there are thirteen million Muslims in Nigeria (including eleven million in Northern Nigeria).[55] The High Commissioner of the Northern Nigerian Government in U.K., Al-Hajj Abdul Maliki, in a speech in Shahjahan Mosque (Woking) said:

> Nigeria is one of the British territories on the west coast of Africa, and lies between the parallels of 4 and 14, north of the Equator, and is, therefore, entirely in the tropics. It covers an area of about 372,000 square miles. The population as recorded in the 1952 Census was about 32,000,000 — in other words, more than the population of Australia, New Zealand and Canada put together. It is about four times the size of Great Britain. The two main rivers of Nigeria are the River Niger, which enters Nigeria from the north-west, and its tributary, the River Benue, which enters Nigeria from the east. These great rivers meet at Lokoja and then flow southwards to the sea. The Niger, as you know, is one of the largest rivers in the world. The northern region of Nigeria which I, as the Commissioner in the United Kingdom, have the privilege of representing, and on which I am going to base my talk, covers more than half of the area of Nigeria.

[55] *Current History*, June, 1957, p. 346.

> It contains about 282,000 square miles. It has a population of nearly 17,000,000 people, and of these nearly 12,000,000 are Muslims. About 500,000 are Christians and 4,500,000 are animists.[56]

Thus if the total population in 1951 is reduced by one per cent, the figure would come to 31.6 million and Muslim population would be 11.6 million. Now, even if the percentage of Muslim population in other areas is assumed to be somewhat less, out of a total population of 15 million, there must be at least more than 10 million Muslims. Thus the Muslim population comes to 22 million and that is the figure that we have adopted. Here it may also be pointed out that these figures are not at all exaggerated. It might be suspected that since the Nigerian High Commissioner is a Muslim, he might have over-stated the Muslim population. This misunderstanding is soon dispelled when we find several non-Muslim writers corroborating the statement of the Nigerian High Commissioner. John Gunther, for instance, says that, according to the census of 1953, the total population of Nigeria is approximately 31.5 million.[57] Moreover, he considers Nigeria a land with predominant Muslim majority.[58]

GHANA

This country had been under Muslim rule before its subjugation to Western Imperialism. Hodgkin writes:

> While one branch of the family established its power over Morocco and southern Spain, founding Marrakesh as its new capital, another, led by Abu Bakr ibn Omer, conquered the pagan state of Ghana (shortly after the Norman conquest of England) and converted it into Islam.[59]

IVORY COAST, WEST NIGERIA AND SOUTH SUDAN

In regard to these countries, Hodgkin observes:

> Islam is still expanding, particularly at the margins. Territories like the Ivory Coast, Western Nigeria, and southern Sudan—beyond the traditional frontiers of Muslim Africa—contain islands of Islam, which can serve as bases for the conquest of new ground.[60]

56 *Islamic Review*, September, 1957.
57 *Inside Africa*, p. 47.
58 *Ibid.*, p. 883.
59 *Current History*, June, 1957, p. 346.
60 *Ibid.*, p. 345.

MAURITANIA

This too is a full-fledged Muslim area. According to Hodgkin:

> In the far West, Mauritania (known to the Arabs as Shinqit) became almost completely Arabised—one reason for the present demand for its union with Morocco.[61]

Gunther also testifies to the predominance of Muslims in Mauritania.[62]

DAHOMEY

This country came under French rule in 1892. Prior to that date, it had been ruled by the Muslims. Thus it is quite probable that this area might become a Muslim majority area in view of the fact that Islam is spreading in Africa at an amazingly rapid pace. As a noted Christian missionary has observed:

> The missionary problem of Africa is not paganism, which fast crumbles away before the Gospel of Christ, but Islam, which resists like adamant the appeals of the herald of the cross.[63]

According to an authority on African missionary problems:

> . . .for every missionary to the Mohammedans in Africa you can find twenty missionaries to the pagans of Africa, and for every convert from Mohammedanism in Africa I think you can find one thousand converts from paganism in Africa.[64]

GAMBIA

The overwhelming majority of this country is Muslim, a fact which has been so far suppressed. According to Gunther, ninety-four per cent of the population of this country is Muslim.[65]

W.H.T. Gaidler has the following to observe about Northern and Central Africa:

61 *Ibid.*, p. 347.
62 *Inside Africa*, p. 883.
63 Cited in Zwemer, *Islam*, p. 158.
64 *Ibid.*, p. 204
65 *Inside Africa*, pp. 912-13.

> What of the mighty regions summed up for us in the vague, dark names, Sudan, Sahara — the hinterlands of Tripoli, Tunis, Algiers, Morocco! It is but a geographical expression to most of us; yet desert as much of it seeths with life—tribes that inhabit the oasis, or wander over the great inland trade-routes from the Atlantic to the Nile, and far more in the Sudan settled peoples who inhabit the lands through which flow great rivers, as the Senegal, Niger, and Benue; peoples dwelling in great and famous cities as Timbuktu, Kano, Sokoto; capable of organising great empires, like the Fulah empire of Sokoto which absorbed the great Hausa people, or like the central-Saharan religious empire of the Senussi chief today. This huge territory is a "House of Islam", hot and fierece as its own desert siroccos, convinced of the absolute truth of universality and victoriousness of what is to them one true religion.[66]

WEST AFRICA

Regarding the speed with which Islam is spreading in Africa Arnold has observed:

> In every one of the West Coast lands, from Sierra Leone to the Bight of Benin a very considerable proportion of the population is Mohammedan and for the balance, the heathen remnant, the contest is going on, at present on utterly un-equal terms, between Islam coming in with its deadweight from the North, and Christianity coming all too feebly and fitfully from the South. In these great central and western regions thirty millions of Moslems tell us of our great failure.[67]

> The West Coast is another field for Muhammadan missionary enterprise where Islam finds itself confronted with a vast population still unconverted, in spite of the progress it has made on the Guinea Coast, in Sierra Leone and Liberia, in which at last there are more Muhammadans than heathens...

> In Ashanti there was nucleus of a Muhammedan population to be found as early as 1750 and the missionaries of Islam have laboured there ever since with slow but sure success, as they find a ready welcome in the country and have gained for themselves considerable influence at the court; by means of their schools they get a hold on the minds of the younger generation, and there are said to be significant signs that Islam will become

66 *The Reproach of Islam*, London, 1909, p. 24.
67 *The Preaching of Islam*, pp. 338-39.

> the predominant religion in Ashanti, as already many of the chiefs have adopted it.[68]

Also:

> In Dahomey and the Gold Coast, Islam is daily making fresh progress, and even when the heathen chieftains do not themselves embrace it, they very frequently allow themselves to come under the influence of its missionaries, who know how to take advantage of this ascendancy in their labours among the common people.[69]

Moreover:

> Dahomey and Ashanti are the most important kingdoms in this part of the continent that is still subject to pagan rulers, (and their conversion is said to be a question of a short time only).[70]

Arnold cites Bosworth Smith's remarks which are noteworthy:

> . . . As regards the individual, it is admitted on all hands that Islam gives to its new Negro converts an energy, a dignity, a self-reliance, and a self-respect which is all too rarely found in their pagan or their Christian fellow-countrymen."

Instead of discussing each one of the Central and Western African coastal countries, it is better that we reproduce indisputable evidences provided by non-Muslims themselves about this region being a Muslim majority area. We, therefore, simply reproduce three maps prepared by western scholars. The first has been taken from Fernau's *Muslims on the March*, the second from Bethman's *Bridge to Islam*, and the third one by certain European authorities on Islam.

These maps clearly reveal that, apart from North and East African countries (the three Somalilands, Sudan, Egypt, Libya, Tunis, Algeria, Spanish Sahara, the three parts of Morocco), Gaiban, Senegal, French West Africa, and South Nigeria are overwhelmingly populated by Muslims. According to the last map, the whole of Western and Central Africa (except the territory lying below the Belgian Congo) and Mozambique, have 10 to 75 per cent Muslim population. The figures, ten to seventy-five per cent., should not deceive anybody. This is no more than a reluctant way of admitting Muslim majority; otherwise to record such a wide range of difference is simply meaningless.

68 *Ibid.*, p. 339.
69 *Ibid.*, pp. 339-40.
70 *Ibid.*, p. 361.

Another indirect proof is provided by the fact that the interest of the present day Christian writers on African affairs is mainly centred around those African countries which have been designated "Bantu Africa" by Gunther. A number of recent works on the subject show that the western countries have a definite design to have the countries in the region from Belgian Congo and Uganda to the Union of South Africa reserved for colonisation by the Christians and the Westerners. It is for this reason that Christians have started settling down in this area ever since the termination of the second world war. And it is with this end in view that Christian missionary work is being carried on so very vigorously. According to Gunther, in Africa the number of American Protestant missionaries alone is four thousand and a half, who are spending 55 million.....annually, although in spite of all this, the results are not satisfactory.[71]

For this failure of Christian missionary efforts, the missionaries are not to blame. The real cause, as has been pointed out by Gunther, is this:

> The principal grievance, which may not be the fault of the local missionary at all, is that Christaianity is too complex a doctrine for Africans to absorb easily, and that conversions "unsettle" them, taking them away from their tribal beliefs without giving them a substitute they fully comprehend.[72]

A number of Christian writers are gradually becoming conscious of the actual situation and it would not be out of place to reproduce here the observations of some of the more reputed among them. One of them says:

> Some administrative officers, it is true, go so far as to maintain that Islam is better suited than Christianity to the soul—and the present progress—of tropical Africa, and it may certainly be conceded that the African, ever more than the European, finds it easier to be a consistent Muslim than a sincere and practising Christian.[73]

Another reputed Christian writer, Edward Atiyah observes: "It was a simple, practical religion, whose tenets did not involve the unattainable and were well within the grasp of the least tutored understanding."[74]

71 *Inside Africa.*
72 *Ibid.*
73 *Unity and Variety in Muslim Civilization*, p. 279.
74 *The Arabs*, p. 29.

It is also possible that the success of Islam in Africa owes itself to its success in obliterating racial distinctions, a historical achievement of Islam which has been acknowledged by no less distinguished a historian than Toynbee.[75]

For these reasons we have concluded that Muslims constitute 55 per cent of the total population of the region (excluding Ethiopia, Gambia and Nigeria), although some Muslim writers consider it to have a higher percentage of Muslim population, which, they contend, is 84 per cent in Guinea.[76]

Likewise, according to Muslim sources, Muslims are above 50 per cent in Gold Coast, Togoland, Urenda Urendi and Mozambique. We have, however, taken the Muslim population of the region to be 50 per cent as we have not been able to have the Muslim view confirmed by non-Muslim sources.

South African Countries

There are certain points about some of the countries of this region which call for some discussion and clarification.

Congo and Angola: The population of Congo is said to be 12,456,000 and, according to Zwemer, Muslim population is about 2 million.[77] It is, however, obvious that this was the population 50 years ago as the book was published in 1907. In normal course this population should have doubled itself during this period and hence should have risen to 4 million. But efforts to win converts to Islam have also been going on. The author of *Muslims in the World* has described the present proportion of Muslim population to be 68 per cent. Similar is the case of Angola which is adjacent to Congo. The above-referred author has described Muslims to constitute 58 per cent of the total population. In view of these considerations we have assumed Muslims to be 35 per cent of the population.

Guinea, Tanganyika, and Uganda: In the east of these countries lie Zanzibar and Somaliland where, according to the *Atlas of Islamic History*, Muslims constitute 99 per cent of the population. To the north lie Ethiopia and Sudan where Muslims are decidedly above 50 per cent. To the west lies Belgian Congo which, according to Muslim sources, has Muslim majority. The author of *Islam in Ethiopia* has

[75] *Civilization on Trial*, p. 209
[76] *Muslims in the World.*
[77] *Islam*, p. 158.

accepted Muslim majority in north Kenya.[78] It is probably due to this reason that the author of *Muslims in the World* has shown Muslims to be 15 per cent in Kenya, 22 per cent in Uganda, and 29 per cent in Tanganyika. Prince Karim Agha Khan, holds that today roughly half the population of Tanganyika, rather more than a quarter of Uganda and a slightly smaller percentage of Kenya, is Muslim.

Union of South Africa: Dr. Zaki Ali has placed the number of Muslims in the Union of South Africa at 180,000. By now this figure should have risen to 2 million which we have adopted.

Madagascar: The editor of the *Atlas of Islamic History* has described Muslims to be 19 per cent of the population. This, however, does not seem to be correct. Amir Shakib Arsalan's statement is that many tribesmen of Madagascar have embraced Islam but the French Government is not prepared to reckon them as Muslims.[79]

Keeping this well-known policy of the French government in view (which is also evidenced by Gunther and Lord Hailey), it is obvious that Muslims constitute at least 25 per cent of the population. It may be pertinent to point out that this is a modest estimate in view of the facts that the French government has always tried to under-state the total and the Muslim population of the French colonies, and that the Muslims have been the rulers of this island before its colonisation by France.

An Important Aspect of Muslim Population

In the end, we must point out an important aspect of the world Muslim population, which was also discussed at the International Demographic Conference held in 1954. This Conference testified to the fact that the rate of birth among the Muslims of Egypt, Algeria and Madagascar has risen. The Report also states that since 1875 the population of Java had increased ten-fold. To quote Fernau on the point:

> In a century the population of Egypt has been multiplied by eight times. Egypt certainly offers a particularly striking example, but the tendency is the same in the other Moslem countries. The annual increase of population (excess of births over deaths), amounting to one to three per cent, is exceptionally high. In some regions—for instance, among the Arabs of Palestine or in the Lebanon—the figure is among the highest in the world.[80]

[78] *Islam in Ethiopia*, p. 30.
[79] *Hadir al-Alam al-Islami*, vol. II, p. 355.
[80] *Moslems on the March*, p. 9.

The *Atlas of Islamic History* mentions:

> Small Muslim groups have recently settled in north American and south American cities, and in the West Indies, Japan and Hawaii. But Asia, Africa, and south-west Europe account for all world's Muslim population which is approximately 1/7 of the globe's population possessing the world's highest birth rate.[81]

High birth rate among Indian Muslims too is evidenced by all the Indian census reports from 1881 to 1941. Similarly, in the official reports of Africa and China, it has been admitted that Muslims have a higher birth rate. As against an average of five members for each non-Muslim family, Muslim families of China and Africa are reported to be composed of six members. Polygamy, despite its rare practice, is also regarded as one of the factors responsible for the higher birth rate among Muslims.

Detailed Figures of Muslim Population in Africa

The detailed country-wise figures regarding Muslim population in this continent are being mentioned at the end of this chapter. These figures clearly show that Muslims are in a majority in this continent.

Muslims in Europe

Detailed figures concerning the population of Europe too, worked out in the light of available information, are being mentioned at the end of this chapter. Here we shall merely touch upon some important aspects of the problem.

The major part of the European Muslim population lies in the Balkan or other states which are now under Russian hegemony. All these regions, as our map, the 'Rise and Fall of Imperialism' will show, have been in the past under Muslim rule.

Cyprus: This island had been under Ottoman suzerainty until 1878 when it was occupied by Britain. The Muslim population of Cyprus has been shown to be 86,000 in the *Atlas of Islamic History*. A Turkish Cabinet Minister, Mr. Zorlu, discussing the Cyprus issue said that it was impossible to leave one hundred and twenty thousand Turks under a foreign banner.[82]

[81] *Atlas of Islamic History, p. 5.*

[82] *Dawn*, October 20, 1957.

Albania and Yugoslavia: According to the *Atlas of Islamic History*, the Muslim population of Albania in 1950 was 825,000 and that of Yugoslavia 1,730,000. The total comes to 2,555,000 which rises to 2,589,000 in 1951 on the basis of 1 per cent increase in population. The combined Muslim population of these two countries plus that of the Balkan states is 4 million.

This means that the Muslim population of Albania alone is over 3 million. Similar is the case of Bulgaria. The *Atlas of Islamic History* has shown its population as 623,000 in 1950. But according to Dr. Zaki Ali, its population in 1930 was 9 million. Similarly the *Atlas* has shown the Muslim population of Greece to be 140,000 while Dr. Zaki Ali estimated it to be 180,000. The population of Rumania, as shown in the *Atlas*, is 50,000 while Dr. Zaki Ali estimates it to be 250,000. In view of these differences we have adopted the figure which appears to be most probably correct on the basis of all available information. We have concluded that the total Muslim population of 17 European countries, excluding U.S.S.R., is 15,685,500.

The List of Countries

1. The list in the following pages gives the statistics concerning 147 countries of the world. Among the books previously written on the subject, the *Atlas of Islamic History* enlists 80, Dr. Zaki Ali mentions 90, and Abdul Quddus Hashimi 111 countries. The list we have given (for 147 countries) is, theresore, the most exhaustive one so far.

2. We have invariably and without any modifications accepted the statistics provided by the governments of respective countries wherever available. Similarly, we have also accepted the figures published in the *Democraphic Year Books* prepared by the United Nations, and the statistics published by the governments of independent Muslim countries.

3. Statistics regarding the areas of the countries mentioned in the list have been taken from the *U.N. Demographic Year Book*, 1955, except in the case of U.S.S.R. and China about which reference has been made to other sources.

4. In cases where population figures were available for some year other than 1951, we have worked them out for 1951 in order to ensure uniformity. We have made these calculations on the basis that the population of the world is increasing annually at the rate of 1 per cent, which is a conservative estimate. This was essential for, without it, the Muslim population for 1951 could not have been determined. As the latest international statistics are available only uptil the year 1951,

we have worked out Muslim population figures for that very year in order to avoid all possible discrepancies. We have assumed the world population in 1951 to be 2,400 million on the basis of U.N. Report that in 1950 there were 2,400 million persons in the world which is twice the figure of total world population a hundred years ago and five times the population of the world three centuries ago. International statistical experts are of the view that during the last three decades (1920-50), the population of the world has been increasing at the constant rate of one per cent annually.[83]

We have taken good care to cite the sources on the authority of which we have mentioned Muslim population figures. The references are, however, subject to the following conditions:

(a) The references indicate that the figures have been calculated on the basis of the percentage of Muslim population mentioned in the book concerned: they do not mean that we have borrowed the actual figures.

(b) All population figures have been worked out for the year 1951 in order to ensure uniformity.

We now proceed to give, region-wise, the total area, the Muslim area, the total population, the Muslim population and the percentage of Muslim population in respect of each country. For the purpose in view we have divided the world into nine regions. In the end a summary has also been given so that the actual position could be seen at a glance.

[83] *Proceedings of the World Population Conference*, 1954, *Summary Report, U.N.*

Table No. 5

DETAILS OF COUNTRIES WITH AREA & POPULATION—TOTAL AND MUSLIM.

ASIA.

A. SOUTH EAST ASIA.

I No.	II Name of Country	III Total Area (sq. km.)	IV Muslim Area (sq. km.)	V Total Population	VI Muslim Population	VII Percentage
1.	Philippines	299,000	—	20,620,000	2,000,000	10
2.	Viet Nam	329,000	—	25,000,000	2,500,000	10
3	Laos	237,000	—	1,200,000	120,000	10
4.	Cambodia	175,000	—	3,742,000	370,000	10
5.	Malaya	131,282	131,282	5,227,000	3,100,000	60
6.	Thailand	514,000	—	19,000,000	1,900,000	10
7.	Burma	677,924	—	18,660,000	1,800,000	10
8.	Indonesia	1,491,564	1,491,564	76,500,000	60,900,000	90
9.	North Borneo	76,112	76,112	352,000	264,000	75
10.	Portuguese Timar	18,990	—	439,000	148,500	34
11.	Sarawak	121,914	121,914	568,000	426,000	75
12.	Bruni	5,965	5,965	54,000	48,000	90
13.	Singapore	755	755	1,018,000	460,000	45
14.	Bharat	3,288,000	—	356,700,000	41,800,000	12
15.	New Guinea	412,781	—	1,450,000	500,000	36
16.	Potuguese India	3,983	—	678,000	224,000	33
17.	Ceylon	65,610	—	7,700,000	600 000	8
18.	Pakistan	943,736	943,736	76,240,165	66,200,000	86
19.	Kashimir	210,000	210,000	4,500,000	3,500,000	78
	TOTAL ...	9,104,016	2,981,328	619,668,165	186,860,500	30

B. COUNTRIES ADJACENT TO SOUTH-EAST ASIA.

I	II	III	IV	V	VI	VII
1.	Sinkiang	1,800,327	1,800,327	4,360,000	4,092,202	93
2.	Ningasia	228,418	228,418	735,600	367,883	50
3.	Kansu	390,506	390,506	6,255,000	4,300,000	65
4.	The rest of China	7,300,000	—	571,239,915	51,240,000	10
5.	Bhutan	94,000	—	—	15,000	—
6.	Hong Kong	50,000	—	2,150,000	210,000	10
7.	Japan	368,000	—	84,300,000	100,000	12
8.	Taiwan	368,000	—	8,430,000	800,000	10
9.	Nepal	140,000	—	5,400,000	130,000	25
	TOTAL	10,739,251	2,419,251	682,870,515	61,255,085	9

C. THE MIDDLE EAST.

I	II	III	IV	V	VI	VII
1.	Maldive	298	298	82,000	80,000	97
2.	Afghanistan	650,000	650,000	13,000,000	12,000,000	93
3.	Turkey	776,980	776,980	22,500,000	22,000,000	88
4.	Iraq	444,442	444,442	6,600,000	6,138,000	93
5.	Syria	181,337	181,337	3,600,000	2,900,000	90
6.	Iran	630,000	630,000	20,253,000	19,800,000	98
7.	Jordan	96,513	96,513	1,316,989	1,251,898	95
8.	Lebanon	3,600	3,600	1,270,000	635,000	50
9.	Palestine (Gaza)	27,000	27,000	301,000	237,800	79
10.	Jerusalem	10	—	172,000	70,000	40
11.	Israel	20,679	—	1,270,000	115,000	9
12.	Muscat and Oman	212,400	212,400	560,000	555,000	99
13.	Neutral Territory	1,100	1,100	3,030	2,930	99
14.	Bahrein	598	598	110,000	109,000	99
15.	Qatar	22,014	22,014	20,200	20,000	99
16.	Saudi Arabia	1,600,000	1,600,000	6,963,000	6,900,000	99
17.	Coast of Solah (Trocial Oman)	15,000	15,000	81,000	80,000	99
18.	Aden and Prem (Colonies)	207	207	171,000	131,000	80
19.	Aden Protectorate	290,000	290,000	656,000	651,000	99
20.	Buraimi	—	—	54,000	54,000	100
21.	Kuwait	20,719	20,719	148,500	147,000	99
22.	Yemen	195,000	195,000	4,545,000	4,500,000	99
23.	Egypt	1,000,000	1,000,000	21,950,000	20,100,000	92
24.	The Sudan	2,505,823	2,505,823	8,663,000	6,900,000	80
	TOTAL	8,693,719	8,673,031	114,289,719	105,378,719	93

D. COUNTRIES ADJACENT TO THE MIDDLE EAST

		III	IV	V	VI	VII
1.	Uzbekistan	153,000	153,000	7,000,000	6,300,000	90
2.	Turkemanistan	182,000	182,000	1,400,000	1,260,000	90
3.	Tajekistan	58,000	58,000	1,700,000	1,530,000	90
4.	Kirgizhistan	75,000	75,000	1,600,000	1,440,000	90
5.	Kazakhistan	1,033,000	1,033,000	6,800,000	6,120,000	90
6.	Azerbaijan	33,000	33,000	3,500,000	3,150,000	90
7.	Tatar	—	—	3,144,000	2,940,000	90
8.	Bashkar			3,744,714	3,450,000	90
9.	Daghistan			1,150,527	1,049,000	90
10.	Caucasia	400,000	400,000	10,000,000	9,000,000	90
11.	Other Soviet Asian territories			280,000	250,000	90
	TOTAL	1,934,000	1,934,000	40,319,241	36,489,000	90
	(ASIA) TOTAL ..	30,4700,996	16,008,298	1,457,147,640	389,983,304	26

AFRICA

E. WEST, EAST AND NORTH AFRICA

I	II	III	IV	V	VI	VII
1.	Libya	1,759,540	1,759,540	1,135,000	1,090,000	96
2.	Tunis	155,830	155,830	3,600,000	3,240,000	90
3.	Algeria	2,191,000	2,191,000	8,930,000	7,800,000	88
4.	Morocco	418,705	418,705	9,981,000	9,297,000	93
5.	Spanish Sahara	300,375	300,375	164,000	152,000	93
6.	French Somalia	22,000	22,000	305,000	300,000	99
7.	Somalia	689,673	689,673	2,100,000	195,000	98
8.	Eritrea	124,000	124,000	1,115,000	558,000	50
9.	Ethiopia	1,060,000	—	15,000,000	7,500,000	50
10.	Zanzibar and Pumba	2,657	2,657	270,200	268,200	99
11.	Mauritania	1,077,600	1,077,600	560,000	526,400	94
12.	Gambia	4,068	4,068	273,000	230,000	84
	Total	7,797,548	6,737,548	39,433,200	31,056,600	83

F. CENTRAL, WEST AND EAST AFRICA

I	II	III	IV	V	VI	VII
1.	French Sudan (Mali)	208,800	208,800	2,100,000	1,155,000	55
2.	Senegal and Dakar	1,182,800	1,182,800	3,432,000	1,900,000	55
3.	Upper Olta	274,400	274,400	3,137,000	1,725,000	55
4.	French Guinea	275,100	275,100	2,261,000	1,345,000	55
5.	Spanish Guinea	28,051	28,051	304,000	200,000	65
6.	Portuguese Guinea	36,125	36,125	518,000	267,000	55
7.	Ivory Coast	319,300	319,300	1,550,000	835,000	55
8.	Dahomey	113,400	113,400	3,837,000	2,000,000	55
9.	Gold Coast) (Ghana)	204,099	—	3,837,000	1,510,000	45
10.	British Togoland) (Ghana)	88,266	88,266	1,426,000	757,000	55
11.	British Cameroons	88,270	88,270	1,412,000	745,000	55
12.	French Cameroons	432,000	432,000	5,648,000	3,356,400	55
13.	The Western Sahara	4,742,500	4,742,500	17,236,000	9,350,000	55
14.	Sierre Leone	72,323	72,323	2,000,000	1,100,000	55
15.	Nigeria	878,447	878,447	31,600,000	22,000,000	72
16.	Niger	1,281,100	1,281,100	2,181,100	1,155,000	55
17.	Liberia	111,370	—	1,700,000	800,000	45
18.	Raunda Urandi	54,172	54,172	4,030,000	1,467,200	48
19.	French Equatorial Africa	2,510,000	2,510,000	4,448,000	2,446,000	55
20.	Chad	1,284,000	1,284,000	2,280,000	1,212,000	55
21.	Gabon	267,000	267,000	413,000	218,000	55
22.	Ponegi Shari	617,000	617,000	1,072,000	598,000	55
23.	Reunion Island	2,511	2,511	248,708	136,000	55
24.	Mozambique	771,000	771,000	5,724,000	2,900,000	48
25.	French Togoland	55,000	55,000	600,000	330,000	55
	Total	15,897,034	16,581,565	102,994,808	59,507,600	58

G. SOUTH AFRICA AND ISLANDS

I	II	III	IV	V	VI	VII
1.	Central Congo	342,000	......	6,870,000	2,400,000	35
2.	Belgian Congo	2,343,930	......	11,662,000	4,100,000	35
3.	Angola	1,246,000	......	12,000,000	4,200,000	35
4.	Tanganyka	939,361	......	7,800,000	3,900,000	50
5.	Uganda	243,410	......	5,100,000	1,020,000	22
6.	Kenya	562,646	......	5,610,000	800,000	15
7.	Nayasaland	1,268,630	......	1,960,000	1,050,000	54
8.	Northern Rhodesia	389,362	......	202,000	40,000	20
9.	Southern Rhodesia	382,362	......	202,000	40,000	20
10.	Basutoland	30,344	......	544,000	144,300	27
11.	Bechuanaland	712,200	......	296,000	50,000	27
12.	Cape Verdi	4,033	......	165,000	60,000	37
13.	Seychelles Island	405	......	35,000	5,000	14
14.	Union of South Africa	1,223,409	......	12,667,759	200,000	2
15.	Andora	...	......	5,050	1,005	20
16.	Madagascar	589,840	......	4,500,000	1,125,000	25
17.	Mauritius	1,865	......	500,000	136,000	22
	Total	10,286,797	......	70,164,809	17,111,305	24
	G. Total Africa (minus Egypt and Sudan)	33,980,379	22,319,131	259,281,733	140,168,205	58

H. EUROPE

I	II	III	IV	V	VI	VII
1.	Albania	25,748	25,748	1,224,000	800,000	66
2.	Yugoslavia	256,880		16,000,000	1,730,000	11
3.	Bulgaria	...		...	900,000	—
4.	Rumania	238,000		16,300,000	250,000	2
5.	Czechoslovakia	148,000		12,300,000	127,000	1
6.	Greece	132,562		—	200,000	—
7.	Rhodes	—		—	16,000	—
8.	Finland	337,009		—	1,000	1
9.	France	551,000		42,239,000	493,000	1
10.	West Germany	353,000		48,117,000	38,000	—
11.	Hungary	93,011		—	57,000	—
12.	Italy	301,000		46,398,000	467,000	1
13.	Poland	311,730		24,977,000	100,000	—
14.	Lithunia	—		—	11,000	—
15.	U.K.	344,000		50,551,000	240,000	—
16.	Soviet Russia (excluding Muslim territories).	—		—	10,000,000	—
17.	Cyprus	—		500,000	120,000	24
18.	Malta	316		303,000	33,500	11
	Total (Europe)	—		—	15,583,500	3

I. NEW WORLD—NORTH AND SOUTH AMERICA AND AUSTRALIA

I	II	III	IV	V	VI	VII
1.	North America (excluding U.S.A.)	......	......	......	200,000	
2.	U.S.A.	......	......	......	50,000	
3.	South America (excluding Trinidad, Dutch Guiana, and Fiji)	......	......	......	349,000	
4.	Trinidad	......	......	......	136,000	
5.	Dutch Guiana	......	......	......	15,000	
6.	Fiji	......	......	......	109,000	
7.	New Zealand	......	......	......	40,000	
	Total (New world)	......	......	......	894,000	
	GRAND TOTAL (Old & New world)		......	2,400,000,000	520,728,909	22

J. SUMMARY

MUSLIM POPULATION AND AREA IN THE WORLD AT A GLANCE

No.	Name of Region	Area in sq. kilometres	Muslim Area in sq. km.	Per cent-age	Total Population	Muslim Population	Per-cent-age
ASIA							
1.	S.E. Asia	9,104,016	2,981,328	33	619,668,165	186,860,500	30
2.	Countries adjacent to S.E. Asia	10,739,261	2,419,251	23	682,870,515	61,255,085	9
3.	The Middle East	8,693,719	8,693,031	99.8	114,289,719	105,378,719	93
4.	Countries adjacent to the Middle East	1,934,000	1,934,000	100	40,319,241	36,489,000	90
	Total	30,470,996	16,027,610	46	1,407,147,640	389,983,304	28
AFRICA							
1.	West, East and North Africa	7,797,548	6,737,548	100	39,433,200	31,056,600	83
2.	Central, West and East Africa	15,897,034	15,581,656	98	102,994,808	59,507,600	58
3.	South Africa and African Islands	10,286,797	...		70,164,809	17,111,305	23
	Total	33,981,379	22,319,204	66	212,512,817	107,675,505	58
EUROPE		8,000,000	49,230	0.06	510,000,000	17,209.729	3
WESTERN HEMISPHERE, (North and South America and Oceana)		56,600,000	...	...	341,378,000	894,000	0·25

** III ******

Muslim Population: Classification and Analysis

BEFORE entering into a discussion about the facts and figures relating to the numerical, territorial and political strength of Muslims in the various continents, it would be only proper to cast a glance at their global position as a whole in regard to these aspects.

We have already seen in the previous chapter that the present total Muslim population throughout the world comes to 520,728,909 which is 22 per cent of the total world population (2,400,000,000).[1] Muslim majority areas happen to be located only in the three continents, *viz.*, Africa, Europe, and Asia, which constitute the old world. The following table will show the territories having Muslim majority.[2]

Table No. 6
The Area of Muslim Majority Lands

No.	Name of the territory	Area in sq. km.
1.	Africa (North, East and West)	7,797,548
2.	Africa (Central, East and West, excluding Ethiopia and Eritrea)	15,897,034
3.	Europe (Albania and Thrace)	52,233
4.	The Middle East	8,673,031
5.	Countries adjacent to the Middle East	1,934,000
6.	South East Asia	2,981,328
7.	Countries adjacent to South East Asia	2,419,251
	Total	39,754,425

[1] See table No. 5.

[2] In this table we have excluded the areas of Ethiopia and Eritrea which happen to be under Christian domination.

Thus we see that the area of the Muslim-majority lands amounts to 39,754,425 sq. kilometres. Since there is no Muslim majority country in the western hemisphere, the above-stated area is the total area of the Muslim majority lands of the world. This comes to about twenty-eight per cent of the total area of the world.

Muslims in the Western Hemisphere

In none of the countries which constitute the new world (*i.e.* North and South America, and Oceania) do the Muslims happen to be fifty per cent or more of the population. Thus there is no Muslim-majority area in the new world. As for the total Muslim population of that hemisphere, it approximately amounts to 900,000 which is 0.25 per cent of the total population of the western hemisphere. Of all the great living religions of the world, Christianity is the dominant religion of this hemisphere. Next in importance, from the numerical standpoint, are pagans who number approximately sixty million. Then come the Jews whose population is six million and who constitute two per cent of the total population of the hemisphere. The number of the followers of other Eastern religions is insignificant. Hence this hemisphere belongs to Semitic religions.

Muslims in the Eastern Hemisphere

The population of Muslims in the old world (Europe, Africa and Asia) exceeds the figure of 520 million. The total population of this hemisphere being 2,050 million, the proportion of Muslim population in the old world comes to more than twenty-five per cent.

This is the highest percentage compared with any other religion, including Christianity, as illustrated in the following table:

Table No. 7

Numerical Strength of the Followers of various Religions in the Eastern Hemisphere

No.	Name of Religion	Population	Percentage
1.	Islam	520,729,000	25.0
2.	Christianity	481,000,000	23.3
3.	Confucianism	360,000,000	17.0
4.	Hinduism (including untouchables)	275,200,000	13.0
5.	Buddhism	150,000,000	7.3
6.	Paganism	150,000,000	7.3
7.	Shintoism	50,000,000	2.4
8.	Taoism	50,000,000	2.4
9.	Sikhism	6,200,000	0.2
10.	Judaism	5,800,000	0.2

Continent-wise figures relating to the areas of this hemisphere are as under:

Table No. 8

No.	Name of Continent	Area in sq. km.
1.	Europe (excluding U.S.S.R.)	8,000,000
2.	Asia (excluding U.S.S.R.)	27,030,000
3.	Africa	33,010,000
	Total	68,040,000

According to Table No. 6, the area of the Muslim majority lands is 39,754,425 sq. kilometres, whereas the total area of the hemisphere is 68,040,000 sq. kilometres. Hence the area of the Muslim-majority lands amounts to 56 per cent or well over half the total area of the hemisphere. It is noteworthy with regard to this hemisphere that the followers of Semitic religions constitute only 48 per cent of its population while they are 53.5 per cent. of the total population of the world. Now we proceed to present facts and figures relating to Muslim population and territory in the various continents and their various regions as also their proportion to the total population and area of those continents and regions.

A. ASIA

The total area of Asia is 27,000,000 sq. kilometres, and if Soviet Russia is excluded this area shrinks to 13,000,000 sq. kilometers. The following table will indicate Muslim population and the area of Muslim-majority lands:

Table No. 9

Area of Muslim Territories and Muslim Population in Asia

No.	Territory	Muslim Area (in sq. km.)	Muslim Population
1.	South East Asia	2,981,328	186,860,500
2.	Lands adjacent to South East Asia	2,419,251	61,255,085

3.	The Middle East (excluding Egypt and Sudan).	5,187,896	78,378,719
4.	Lands adjacent to the Middle East.	1,934,000	36,489,000
	Total	12,522,475	361,782,804

Thus the area of Muslim-majority lands amounts to forty-six per cent of the total area of Asia. As for Muslim population, it stands at twenty-eight per cent of the total population of Asia. Although Muslims do not constitute an absolute majority in Asia, their number exceeds that of the followers of any other religion taken separetely, as will be evident from the following table:

Table No. 10

Religion-wise Area and Population of Asia

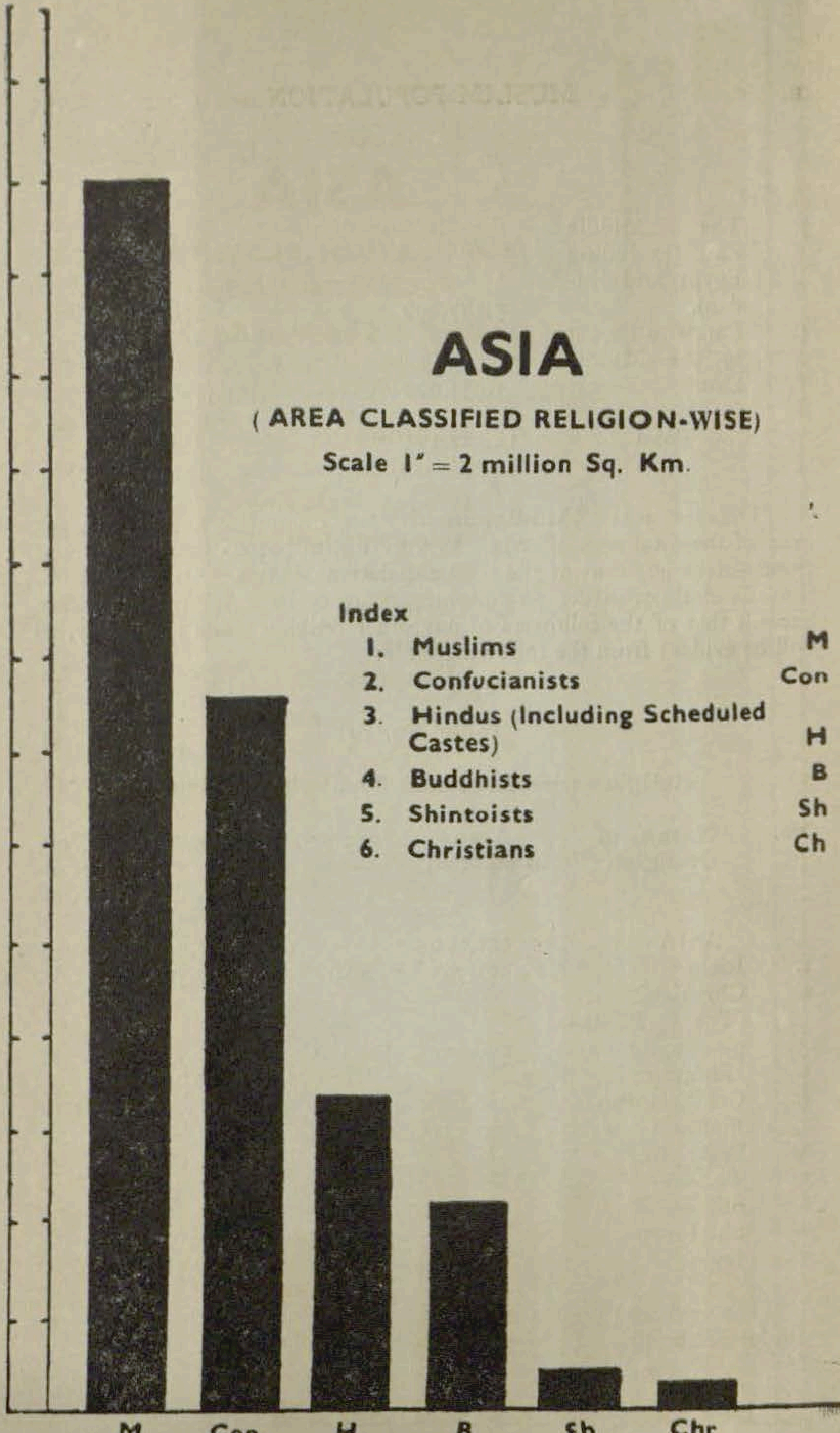
No.	Name of Religion	Area (in sq. km)	Percentage	Population	Percentage
	ASIA	27,000,000	—	1,300,000,000	—
1.	Islam	12,501,785	46.0	360,290,304	28.0
2.	Christianity (The Philippines and Goa)	299,000	1.1	32,500,000	2.5
3.	Hinduism	3,288,000	12.0	275,200,000	20.0
4.	Confucianism	7,300,000	27.0	360,000,000	28.0
5.	Budhism	2,063,331	—	150,000,000	11.0
6.	Paganism	—	—	85,000,000	6.0
7.	Toaism	—	—	50,000,000	3.5
8.	Sikhism	—	—	6,200,000	0.5
9.	Shintoism	368,000	1.5	50,000,000	3.5
10.	Jews	20,678	—	1,189,000	0.1

The area and population relating to the various religions in Asia will further be illustrated by the following graphs:

ASIA

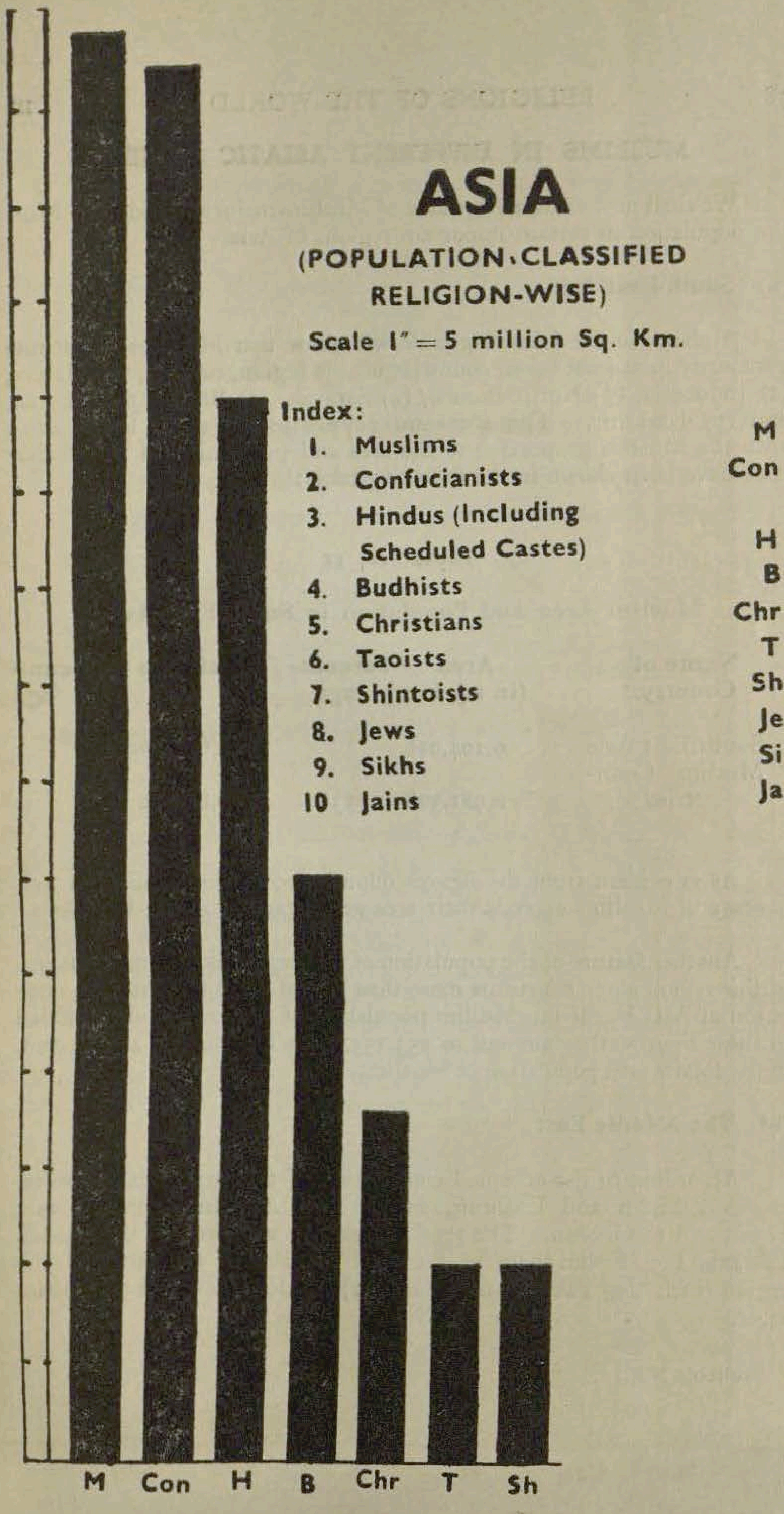
(AREA CLASSIFIED RELIGION-WISE)

Scale 1" = 2 million Sq. Km.



Index

1. Muslims — M
2. Confucianists — Con
3. Hindus (Including Scheduled Castes) — H
4. Buddhists — B
5. Shintoists — Sh
6. Christians — Ch


ASIA
(POPULATION CLASSIFIED RELIGION-WISE)
Scale 1" = 5 million Sq. Km.
Index:
1. Muslims M
2. Confucianists Con
3. Hindus (Including Scheduled Castes) H
4. Budhists B
5. Christians Chr
6. Taoists T
7. Shintoists Sh
8. Jews Je
9. Sikhs Si
10 Jains Ja
M
Con
H
B
Chr
T
Sh

MUSLIMS IN DIFFERENT ASIATIC LANDS

We shall now examine the area of Muslim-majority lands and Muslim population in certain important regions of Asia.

(a) South-East Asia

A glance at the following table will show that Muslims constitute a majority in at least seven countries of this region, namely, (1) Malaya, (2) Indonesia, (3) North Borneo, (4) Saravak, (5) Bruni, (6) Pakistan, and (7) Kashmir. The area and population of these lands along with the Muslim proportion to the area and population of South East Asia have been shown in the following table:

Table No. 11

Muslim Area and Population in South-East Asia

Name of Country	Area (in sq. km.)	Percentage	Population	Percentage
South East Asia	9,104,016		619,668,165	
Muslim Countries	2,981,328	33	186,860,500	30

As is evident from the figures quoted above, the population percentage of Muslims exceeds their area percentage in South-East Asia.

Another feature of the population of this region is that the Muslims of this region alone constitute more than half of the total Muslim population of Asia.[3] If the Muslim population of adjacent lands is added to these figures, they amount to 253,155,585 which means 48 per cent. of the total world population of Muslims.

(b) The Middle East

According to the accepted connotation of the term, this region includes Pakistan and Kashmir, as also two African countries, *viz.*, Egypt and the Sudan. The total population and area of the Middle East, and the Muslim share in the total population and area of this region (including Pakistan and Kashmir) would be as in the following table.

[3] See table No. 10.

Table No. 12

Muslim Proportion in the Area and Population of the Middle East.

Name of Country	Total area (in sq. km)	Muslim area (in sq. km)	Per-centage	Total Population	Muslim Population	Per-centage
Countries listed in Table No. 5C	8,693,719	8,673,031	99.8	114,289,719	105,378,719	93
Pakistan.	943,736	943,736	100	76,240,165	65,200,000	86
Kashmir.	210,000	210,000	100	4,500,000	3,500,000	78
Total	9,847,455	9,826,767	99.9	195,029,884	174,018,719	89

The proportion of Muslim population and area to the total population and area of this region exceeds the Muslim proportion to the total population and area of South-East Asia. Moreover, the area of this region is three times greater than the area of South-East Asia, although its population is about 20 million less than that of South East Asia.

This region can rightly be regarded as the "heart of Islam".

(c) Africa

The maximum estimate of the population of Africa, according to international census figures, is 212,500,000. But we have seen that due to certain factors, already explained by us in the previous chapter, the actual population of certain African countries has been very much under-estimated. Hence, we shall proceed on the basis of the assumption that the population of Africa is 230,000,000. In Table No. 5, we have shown the total population of Muslims in Africa. In that table we had, however, omitted Egypt and the Sudan, which we have now included in the Middle East. The following table will show the total area and population of Africa including Egypt and the Sudan, and the Muslim proportion to the total area and population of the region.

Table No. 13

Muslim Area and Population in Africa

No.	Territory	Area in sq. km.	Percentage	Muslim Population	Percentage
1.	Egypt	1,000,000	100	20,100,000	92
2.	The Sudan	2,505,000	100	6,900,000	80

3.	North Africa	7,797,548	100	31,056,600	83
4.	Central Africa	13,592,395	92	59,507,600	83
5.	South Africa	13,615,393	—	17,111,305	60
	Total	24,995,943	66	134,675,505	58

According to the above-quoted figures, 82 per cent of the area and 58 per cent of the population of Africa is Muslim. On this basis it can be stated that Africa is the continent of Muslims, from the point of view of area as well as of population, and it is this continent alone which can be considered theirs in that sense.

(d) Europe

The figures about the population of the various countries of Europe are given in Table No. 5. Among the European countries Albania and Thrace happen to be the areas where Muslims are in majority. Owing to the inclusion of Thrace in Turkey (Asia), it had been omitted in the list of European countries. In the following table it is being included.

Table No. 14

Muslim Area and Population in Europe

No.	Territory	Area in sq. km.	Muslim Population
	Europe		
1.	Thrace (Turkey)	23,485	1,626,229
2.	Albania	25,748	800,000
3.	Countries included in table No. 5 minus Albania	......	14,783,500
	Total	49,230	17,209,729

The above table shows that the Muslims in Europe own about 0.6 per cent of the total area of that continent which is in the vicinity of 8,000,000 sq. kms. and that their population is slightly less than three per cent of its total population which is about 510,000,000.

(e) Other Continents

In this category we have included North and South America, Australia and New Zealand. Muslims are newcomers to this new world and therefore happen to have no majority area here. The total population of Muslims in these regions and its proportion to their total population are shown in the following table:

Table No. 15

No.	Territory	Muslim Population	Total Population	Percentage
1.	North America }		341,000,000	
2.	South America }			
3.	Oceania		13,500,000	
	Western Hemisphere—Total	894,000	354,500,000	0.25

In this analysis of Muslim population it would be useful also to take into consideration the position of Muslim minorities in various lands.

Table No. 16

Muslim Minorities in the World

No.	Territory	Muslim Population
	A. South East Asia	
1.	The Philippines	2,000,000
2.	Viet Nam	2,500,000
3.	Laos	120,000
4.	Cambodia	370,000
5.	Thailand	1,900,000
6.	Burma	1,800,000
7.	Portuguese Timar	148,500
8.	Singapore	460,000
9.	India	41,800,000
10.	New Guinea	500,000
11.	Portuguese India	224,000
12.	Ceylon	600,000

B. Countries adjacent to South-East Asia

13.	China (excluding Sinkiang, Kansu and Ningasia)	51,240,000
14.	Bhutan	18,000
15.	Hong Kong	210,000
16.	Japan	100,000
17.	Taiwan	800,000

C. South-Africa, Europe & Western Hemisphere

18.	Nepal	130,000
19.	South African Countries	17,111,300
20.	European Countries	14,783,500
21.	Western Hemisphere	894,000
	Total	136,189,300

Now, since the Muslim population of the world is 520,728,909, the proportion of the Muslim population in Muslim minority regions comes out to 26 per cent of the total world Muslim population. The rest of the 74 per cent of the total Muslim population of the world is located in regions where Muslims are numerically either predominant or on par with non-Muslims. The dark aspect with regard to these figures is that about 100 million, *i.e.*, more than three fourth of the total Muslim minority lives in those three countries (Russia, China and India) whose policies are most hostile to the idea of permitting the Muslims to live in accordance with the teachings of their faith.

The Density of Muslim Population

It is evident from the analysis of Muslim population figures presented above that the proportion of Muslim area exceeds that of Muslim population. The following table will show the density of Muslim population:

Table No. 17

No.	Region or Country	Area in sq. km.	Population	Density
1.	The World	135,100,000	2,400,000,000	18.0
2.	Muslims of the World	37,449,786	520,728,909	12.5

3.	Europe (excluding Russia)	4,920,000	394,000,000	Between 80 and 81
4.	Muslims of Europe (Albania and Thrace)	49,233	2,426,229	46
5.	Asia (excluding Russia)	27,030,000	1,300,000,000	Between 46 and 50
6.	Muslim Asia	16,027,610	360,290,304	34
7.	Africa	33,981,000	230,000,000	7
8.	Muslim Africa	24,995,943	134,675,505	4.6
9.	**Indo-Pak sub-continent**			
	(a) India	3,288,000	356,700,000	113
	(b) Pakistan	943,736	76,200,000	80
	(c) Kashmir	210,000	4,500,000	22

The above table shows that the average density of Muslim population is less than the world average of the density of population. Furthermore, if we examine the several regions and sub-regions of these continents, for example Indo-Pakistan sub-continent, we will find that the density of Muslim population is less than the density of the population of the neighbouring non-Muslim countries and communities. In fact the above-mentioned figures do not present a full picture of the situation as in these figures we have included those Muslims too who are living as minorities in different parts of the world, and their number exceeds the number of non-Muslim minorities in Muslim countries. Had these figures not been included in the above table, the density of Muslim population would have been even less.

However, the above table brings out one thing very clearly: Muslims are not going to be confronted with the problem of over-population in the near future with any appreciable degree of urgency. Notwithstanding the fact that a part of the Muslim area consists of deserts and barren lands, it can reasonably be contended that there is considerable scope for the growth of population if Muslims only care to develop their resources fully and increase the fertility of their soil.

THE SOCIAL CONDITION OF MUSLIMS

Now we shall proceed to examine the social condition of Muslims

and explain both the weak and the strong aspects of the Muslim socio-political structure.

A. The Weak Aspects

First, the Muslim world is polictically handicapped as compared with the non-Muslim world insofar as non-Muslim countries are completely independent, while vast territories in which Muslims are in majority are under foreign subjugation. According to the list in Table No. 5, the proportion of the liberated Muslim peoples is 90 per cent of the total Muslim population and that of non-liberated Muslim peoples is 10 per cent of the total Muslim population. This is a much brighter situation as compared with the one obtaining in 1920, when only two per cent of the Muslim population (*viz.*, the Turkish territory of Asia Minor) was free. Still the picture is dark as compared with the rest of the world inasmuch as the followers of all other great religions, namely, Christianity, Confucianism and Hinduism, enjoy complete freedom and independence.

Secondly, Muslim majority areas are fragmented into *thirty two* sovereign, independent Muslim states. The smallest among these is Maldive (population 82,000), and the largest of them are Pakistan and Indonesia, each with a population of about 80 million. All these states are independent, geographically set apart from one another and have got no unified central authority, no Federation of Islamic States, or a Commonwealth of Muslim Countries. This is one of the major reasons why they can neither take effective part in regional or world politics nor face the threat from world powers to their freedom and integrity. The arrangements that are being jointly made by some of the Muslim countries among themselves, or in collaboration with like-minded countries, do not enjoy the support of all Muslim countries. For instance, some Muslim states agreed to join the CENTO and SEATO. These pacts are vehemently opposed by certain Muslim countries (even though they are in minority in the Muslim world). Syria and Egypt have merged their separate political identities into a union which augurs well for the future, Side by side with these happy trends towards unity and integration, disintegrating tendencies are also in evidence, for instance, in Indonesia. The result is that due to internal conflicts and schisms the *thirty two* per cent strength of Muslim countries in the United Nations has been rendered ineffective. Instead of serving Muslim interests, Muslim influence in world affairs is being used by different power blocs for their own advantage. It is, however, gratifying to note that the trends of Islamic solidarity are now growing as an Egyptian scholar has observed.

> Since Islam upholds the universal brotherhood of man, it is imperative that at least Muslim countries, who have almost the same way of life, should prove their attachment to Islamic ideals by co-operating with one another. If Islamic countries put Islamic principles into effect, the artificial barriers that divide them from one another will be shattered, leading to the harmonization of their foreign policies.[4]

Thirdly, as we have already remarked, Muslim countries are small in population and hence relatively less influential (each taken separetely). Even the larger Islamic countries have lesser population than such non-Muslim countries as China, India, Russia, U.S.A., Japan and Germany.[5] In the present scientific and industrial age, population is a factor of supreme importance. This is evident from the fact that those Western countries which were most populous, *viz.*, U.S.A. and Russia, ultimately came to dominate over all other European countries with the result that now the smaller countries are thinking in terms of coming together and organizing themselves against the big countries. It is not difficult to guess how population leads to political and economic domination. Over-population provides a secure internal market for the industries, which leads to the consolidation of these industries; and this is a pre-requisite for the capture of foreign markets. Due to under-population, Muslim countries do not enjoy the advantages which are enjoyed by the followers of other religions in the East, and by such non-Muslim countries as China, Japan, and India. These countries are inherently possessed of better opportunities in the fields of material and industrial progress. Moreover, since these countries are presently ahead of Muslims—scientifically as well as economically—Muslim countries confront an imminent danger of being left behind by their neighbouring eastern countries in the race for progress unless they come closer together and act in a concerted manner.

Fourthly, Muslim territories, whether free or under subjugation, are backward, both scientifically and economically. The scientific under-development of the Muslim countries is an impediment in the acceleration of their pace of economic progress. For economic progress depends, in the main, on the stage of scientific and industrial development. As a consequence of this backwardness we find that Muslim countries have become the markets for the disposal of foreign goods, both eastern and western, even if they are not completely under foreign control. Without being able to remove these basic weaknesses, Muslims can neither ensure adequate capital formation for industrialization

[4] Dr. Abdullah Al-Arabi's Paper at the International Islamic Colloquium held at Lahore in December 1957.

[5] That is the whole of Germany.

nor compete with foreigners in the industrial field in respect of the quality of their products. Undoubtedly, Muslim countries are planning their development and are even achieving admirable practical results. Despite all recent achievements, one feature remains strikingly common to the economies of Muslim countries, namely, that they hardly possess any basic or key industries. Success in achieving economic development in the present-day world is a relative concept. If we fail to make up for our former under-development and to fill up the gap between our level of economic development and that of our neighbours, we shall remain underdeveloped inspite of the realisation of our development plans. Such an event may prove catastrophic in more than one way and may even lead to the loss of our hard-won independence. The industrial under-development of Muslims is fully illustrated by the following noteworthy facts:

The U.N.'s *World Facts and Figures*, published in 1955, makes no mention of Muslim countries while mentioning countries in connection with important industries. For example, it gives statistical data regarding industrial production in seventeen countries. It only mentions the statistics of Turkey, from among the Muslim countries, and Turkey too stands no comparison with other countries. In regard to steel production, twenty countries have been mentioned. Not one of these is a Muslim country although even Japan and India have been mentioned. The same holds true in respect of the production of coal. Out of the sixteen countries (which include India and Japan) mentioned in this respect, none is Muslim. With regard to merchant navy, nine countries have been mentioned. Again, none of them is Muslim. These statistics make it abundantly clear that in respect of industrial production, key industries, power and international means of transport, Muslims are far behind the rest of the world.

The following table prepared by the promoters of the Colombo Plan also reflects the same situation.

Table No. 18

Economic and Industrial Survey of South East Asia

(Unit per thousand population)

	India	Pakistan	Ceylon	Malaya	U.K.	U.S.A.
Electricity (in thousand kilowatts)	13	1.9	9.6	117	133	496
Coal consumption (in tons)	85	18	28	85	3881	3474

Steel Consumption	3.8	1.3	6	16	194	364
Cement Cosumption	7.2	3.6	19	25	148	229
Carrying capacity of railway wagons	15	8.8	4.5	13	276	556
All-weather roads (miles)	5.22	5.1	5.57	5.93	3.7	2.2
Telephones	5.37	5.21	2.2	7.7	98	261

The above table shows that Pakistan is behind even her neighbours (India and Ceylon) in every respect, not to speak of the advanced Western countries. The statistics of Malaya are, no doubt, relatively encouraging. But in regard to Malaya it should be remembered that besides being in a comparatively disadvantageous position from the standpoints of population and geographical location and because of having only a marginal Muslim majority it is also in the grip of European and non-European (*i.e.*, Chinese and Japanese) industrialists and businessmen who have a complete monopoly over the rubber, tin and raw iron industries of that country. There can be no denying the fact that it is because of the vested interests of these foreign capitalists that this small country could take certain strides in the direction of economic progress. But the economic hold of foreign capitalists in itself constitutes a serious threat to the independence and integrity of Malaya as an Islamic country.

The possible danger confronting the Muslim countries in the immediate future, due to their scientific and industrial backwardness, can be gauged easily by considering a historical parallel. The Islamic world fell a victim to Western colonialism after it had lost its position of world leadership in the seventeenth century due to backwardness in these very fields of life. To-day even the newly-won independence of Muslim countries, which is an outcome of the decline of Western colonialism, is seriously threatened becuase the neighbouring eastern countries are hectically preparing to fill in the vacuum which has occurred due to the withdrawal of the West from eastern lands. Among these eastern countries, Japan, India and China are foremost in their desire, howsoever suppressed, to replace Western colonialism. In order to ensure industrial development these countries are developing their steel industry and are gradually trying to capture the markets of the East. Japan and China are producing annually more than 5 million tons of iron. India, too, is now producing about 1.6 million tons of iron which exceeds its needs and it is in order to capture eastern markets that she has installed three huge steel-producing plants which are producing 4.5 million tons of iron and steel thus raising its iron produce by 2.9 million ton. A sharp contrast to this impressive progress is presented by Pakistan, the largest

Muslim state, where even the scheme of installing a small plant to produce 20 thousand tons of iron and steel has remained a prey to hesitation and indecision.

The speedy industrial development of the eastern countries has a great relevance to the future of Muslims. These countries are presently engaged in fomenting misunderstanding, rather hostility, between the Islamic world and the West. Thus they hope that the Islamic world would boycott the West economically and would be forced to develop closer economic relations with these eastern countries. It is thus that they hope to be able to find good markets for their industrial products in the Muslim world. The economic ambitions of these countrits in the Islamic world are no longer a secret. India, for instance, has been granting loans to Egypt and is establishing a 'Rupee Fund' with a capital of 100 million rupees for the disposal of its goods in the Middle East. On the other hand, China is trying to tighten its economic hold on Yemen and the Japanese have now concluded a contract to explore oil in Saudi Arabia as also to construct Saudi railways. All these are portents of the scientific and industrial backwardness of the Muslim world. Seven years ago in 1954, the late Mr. Zahid Husain, the Ex-Governor of the State Bank of Pakistan, had warned the Muslims against this danger in his presidential address to the All-Pakistan Education Conference in these words:

> If we look towards the future in the context of the political changes that are taking shape in the world, particularly in the East, we are bound to come to the conclusion that Pakistan has to play a great role in the defence of the Islamic society. New great powers are rising in the East and are launching upon political, economic, and military development. Soon these powers will reach a stage where the balance of power, which is essentially required for the survival of Islamic states, will demand that Pakistan should be united and powerful. If, God forbid, this does not happen, Islamic society will be confronted with a colossal danger.[6]

Fifthly, the economic weakness of the Muslim countries is also evident from a study of the data about national incomes. The relevant figures, however, might be irksome to the common reader as they have to be presented in comparison with non-Muslim countries. We, therefore, restrict ourselves to citing figures relating to per capita income in Muslim countries. These are a little old, being based on the 1949 statistics.[7] The table below, which is being extrapolated from the United Nations Statistical Paper Series E No. 1, will bear out this point.

[6] *Al-Sharq*, Karachi, Vol. III, No. 7, p. 18. (The English rendering is ours from his address in Urdu).

[7] Despite his best efforts the writer could not get the figures for later years from the U.N. Information Centre, Karachi.

TABLE No. 19

Per capita Income in various countries (1949)

Per Capita Income (in U.S. dollars)	Africa	Asia	Europe	North America	South America	Oceania
Less than 50 dollars	1. Ethiopia 2. Liberia	1. Burma 2. China 3. Indonesia 4. South Korea 5. Philippines 6. Arabia 7. Thailand 8. Yemen		Haiti	Equador	
50 to 100 dollars		1. Afghanistan 2. Ceylon 3. India 4. Iran 5. Iraq 6. Pakistan		1. Dominican Republic 2. El-Salvador 3. Guate mala 4. Honduras 5. Nicaraguay	1. Bolivia 2. Paraguay	
100 to 200 dollars	1. Egypt 2. South Rhodesia	1. Japan 2. Lebanon 3. Syria 4. Turkey	1. Greece 2. Yugoslavia	1. Costa Rica 2. Mexico 3. Panama	1. Brazil 2. Chile 3. Columbia 4. Peru	
200 to 300 dollars	South African Union		1. Austria 2. Hungary 3. Portugal 4. Italy	Cuba		
300 to 400 dollars		Israel	1. Czechoslovakia 2. Finland 3. Germany 4. Poland 5. Soviet Russia		1. Argentina 2. Uruguay 3. Venezuela	
400 to 600 dollars			1. Belgium 2. France 3. Iceland 4. Holland 5. Ireland 6. Norway			
600 to 900 dollars			1. Denmark 2. Switzerland 3. Sweden 4. U.K.	Canada		1. Ausralia 2. New-zealand

Sixthly, in violation of the basic teachings of Islam and its world-view, Muslims have fallen a prey to racial and territorial nationalism. The nationalist idea could be deemed sufferable during the initial period of independence, as it is born out of reaction against foreign dominance, but only if it is to lead ultimately to the evolution of a wider fraternity and fellow-feeling among Muslims. In the words of Muhammad Iqbal:

> For the present, every Muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics. . . . It seems to me that God is slowly bringing home to us that Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facilities of reference only, and not for restricting the social horizons of its members.[8]

The tragedy, however, is that when Muslims try to get rid of their narrow nationalism, they begin to place their reliance on such groupings as the Arab League, which embraces only a minority of the Muslim world and is hardly capable of guaranteeing its security. Similarly they are easily taken in by deceptive organizations like the Afro-Asian Conference which are bound to lead to the political and economic ruin of the Muslims, for in an Afro-Asian grouping Muslims are bound to remain a minorily and will be constrained to allow their collective strength to be used to the advantage of others.

B. THE BRIGHT ASPECTS OF THE MUSLIM WORLD

As against the above-mentioned weaknesses, Muslims have certain strong points too, which we shall enumerate in the following pages.

Islam is a Missionary Religion

According to Max Muller's classification of religions, Christianity, Budhism and Islam are missionary religions. We have, however, seen that the missionary character of Christianity and Buddhism does not stem from their original teachings and their early histrory. Contrary to this, Islam is a missionary religion by virtue of the teachings of the *Quran* and *Hadith*, and has actually been such a religion from the earliest periods of its history. The *Quran*, for instance, addresses the Prophet of Islam thus:

> We sent Thee not, but as a Mercy for all creatures. XXI: 107).

[8] *The Recoustruction of Religious, Thought in Islam* p. 159.

In the same way the Muslim *ummah* has been described by the *Quran* in the following words:

> Ye are the best of peoples, *evolved for mankind*, enjoining what is right and forbidding what is wrong, and believing in God. III: 110).

According to a tradition, the Holy Prophet said: "I have been sent to the white and to the black."

Muslims are a Universal Community

Among the religions of the world, apart from Christianity, Islam alone has the distinction that its followers are a universal community. In the words of Edward Jurji:

> The stage is geography in general, all the known continents on earth; the time is history, after the seventh century of the Christian era; the dramatic personae are a multiplicity of the races of man—Arab, Persian, Turk, Indo-European, Mongol, Negro, Hindu, Malayan, and Indonesian—brown and black hue; the title role goes to the Arab, but the leading character is better symbolized ever and anon by Islam itself; the thrilling story is cast in the forms of diverse tongues and nationalities, Syrian, Persian, Hindustani, Urdu, Javanese, Malay, Chinese, Tartar, Hausa, Turkish, and, of course always, the sacred Arabic. If this four-dimensional scope of Islam, in space, time, race, and tongue, means anything, it is that the religion of Allah has played a dynamically "humanistic" role in the corporate life of the world.[9]

Muslims are not only found in every continent of the world, but are also an important political force in the old world, (*i.e.*, Asia, Europe and Africa). They are in majority in 46 per cent. of the area of Asia; they hold the the reins of power in *thirteen* independent Asian states, out of which *twelve* are members of the United Nations. In more than 66 per cent of the total area of Africa they are not only not in minority but also have *eighteen* completely free and independent states which are members of the U.N. As for Europe, although they possess only one per cent of its territory, they have two independent states, Turkey and Albania, which are members of the United Nations. In the new world, the number of Muslims is about one million. This number, though very small, is yet greater than that of the followers of any of the non-Semitic religions.

[9] *The Great Religions of the Modern World*, pp. 210-11.

Muslims represent the entire human race

Those areas of the old world where the Muslims are in majority represent all the original and principal races of mankind. If we were to classify religions on ethnical grounds, we would see that Muslim peoples occupy regions peopled by Semitic, Aryan, and Mongolian races. Muslim states thus represent all these three principal races. No other religion of the world enjoys this distinction. By vitrue of this fact, Muslims possess the characteristic features of all these three races; and their history and culture are marked for a variety and flexibility which go to make their culture an abiding reality in the unending flux of history and help to maintain its basic homogeneity.

The Geographical Importance of the Muslim World

The Qur'an designates the Muslims as the "middle community."

A look at the globe corroborates this designation even in its geographical sense. The Muslims are spread right from Mauritania on the Spanish coast of the Atlantic to East Indies in the Pacific, on both sides of the Equator. This part of the world occupies tremendous importance from strategic and commercial points of view. It is of no mean significance that Gibraltar, Dardanelles, Suez, Aden, Colombo and Singapore, all important bases, are located in Muslim lands or are contiguous to them except the one in Ceylon. The same is true of air bases and land and sea routes.

The famous historian Arnold Toynbee expresses the view:

> Our half-sister civilization, Islam, also has a firm footing on the continent. The domain of Islam stretches from the heart of the Asiatic continent in north-western China, all the way to the west coast of Asian and African peninsula. At Dakar, the Islamic world commands the continental approaches to the straits that divide Asian and African peninsula from the island of South America. Islam also has a firm footing in Asia's Indian peninsula.[10]

Similarly, Fernau expresses the view:

> Islam is neither Asian nor Western. It is intermediate between 'Asia' and 'Europe', and also—a fact that must not be overlooked—intermediate between Europe and Africa. For the very reason of this intermediate position the path chosen by the peoples of

[10] *Civilization on Trial*, p. 156.

> Islam may become of critical importance to the future development of the whole world. If they shut themsleves off in hostility to the West, the bridges leading from Europe to Asia and Africa will have been blocked.[11]

Later, he observes:

> The Islamic region is in a unique geographical situation. Neither Europe nor the Far East is situated on the tongue of the strategic and political world scales in the same way as the Moslem-inhabited "Inter-East".[12]

One thing, however, is missing in Fernau's estimate of the Muslim situation: he fails to mention that in a big portion of Africa, and particularly on the eastern and western coasts of that continent, Muslims are in majority, and have thus a considerable control over the continent. On the eastern coast of Africa, Muslims constitute a 90 per cent majority upto the frontiers of Zanjibar and are equal in mumber to others to the extent of the borders of Belgian Congo. This means that they are the sentinels of the Indian Ocean.

The following observations of Noble V. Jackson are worthy of note:

> No maritime European power aiming at empire in the Orient can be indifferent to the ownership of East Africa. That coast lies on the flank of the sea-routes to the east, whether through the Mediterranean and the Red Sea or round the southern, northern route: The territories, which at the beginning of the nineteenth century recognized the Imam as suzerain, needed to be watched and that on the southern, those of Portugal demanded attention.[13]

In the same way, John Gunther writes as follows about Dakar, the seaport on the western coast of Africa, which is situated in Senegal, a Muslim-majority area:

> The chief importance of Dakar, and its chief interest to the United States, is in the realm of strategy. Practically all maritime traffic between Europe and South America goes by way of Dakar. Similarly it is the humping place for most aircraft crossing the South Atlantic. It is not only an essential link in routes from Europe to Brazil and Argentine, but from New York to

11 *Moslems on the March*, p. vi.
12 *Ibid.*, p. 281.
13 *European Powers and South East Asia*, p. 42.

> South Africa. Dakar controls the "throat" of the Atlantic between Africa and Brazil. The distance is only 1,600 miles, less than that between New Foundland and Ireland.[14]

Similarly on the western coast, Muslims constitute ninety per cent of the population upto Mauritania and the southern frontiers of Spanish Sahara and below that are equal in population with non-Muslims upto the northern frontiers of Angola. Hence they are the sentinels of the Atlantic coast as well.

The importance of this position of the Muslims has been well admitted by A.W. Geoffrey Cumberley in the following words:

> In addition, because of its geographical position, Africa forms a natural bastion, a link between the American continent and the Asian and Australasian components of the western bloc.[15]

He adds further:

> Only a cringe of the great Eurasian land mass is now under Western control, and in the event of a war even this cringe might soon become. If, as seems probable, other bases were established in northern Africa, the and communications of Afriea, south of the Sahara, would assume great signifieance.[16]

The importance of Africa is further illustrated by the fact that the European colonial powers, except Russia, felt compelled to establish their colonies in Africa. As for Russia, it could not do that owing to the absence of geographical contiguity with the East and to the impediments placed in her way by vast expanses of snow.

Now that 25 out the 99 member states in the U.N.O. belong to Africa, and their number is bound to increase further, not in a very distant future, the significance of this continent in world affairs is only too evident and cannot be over-stressd.

Under the present circumstances, when nuclear energy has annihilated distance and the maintenance of peace and security has become a global rather than a local or regional affair, the strategic importance of Africa has been further enhanced. It is due to this reason that U.S.A., which has hardly been a colonial power in all her history, has

14 *Inside Africa* p. 882.
15 Cumberley in foreword to *Africa South of Sahara*, p. IX
16 *Ibid.*, p. x.

been forced to recognize the strategic importance of Africa. This is evident from the fact that the largest American airbase, outside the American territory, is located in Libya and the biggest American monitoring station outside America has been established in Eritrea, both of which are African countries.

The Ideological Strength of Islam

Islam occupies a distinctive position among the world religions because of its particular ideology and we propose to deal with its characteristics at some length in the following pages. For the present it is essential, however, to point out certain features of Islam which are the mainstay of the solidarity and strength of the Muslim community.

Among the world religions, Islam has the disticntion of having been able to protect its birth-place from domination by alien faiths and peoples. Similarly, the language of the Holy Book of Islam, *i.e.*, Arabic, has remained throughout a living language. Furthermore, through Hajj, Islam has been able to preserve the attachment of Muslims with the land of its birth and the language of its Holy Book. Thus Islam has not only provided Muslims with a complete system of life, but has also provided a secure base for the political consolidation of this system of life.

We now propose to narrate, briefly, some of the distinctive features of Islam.

The Simplicity of Islamic Creed

The greatest strength of the Islamic creed lies in the simplicity of its teachings and their conformity with the human nature. A creed which is simpler and more natural than *Tawhid* (unity of God) is simply inconceivable. It is as much comprehensible to an unlettered layman as to the subtle mind of a great philosopher. To believe in the veracity of the messenger of *Tawhid* is also a natural corollary of belief in *Tawhid.* Thus the two foundational components of the Islamic creed, *viz.*, *Tawhid* and *Risalah* (the institution of sending messengers to mankind to deliver His message), are both brief and simple, and one is not required to tax or strain one's mind unduly in order to understand them. Similarly, the religious practices prescribed by Islam, for instance, *salah* (daily prayers), *zakah* (poor-annuity), fasting and pilgrimage, are remarkably free from any complicated mystery. This simplicity in regard to religious dogmas and religious practices is not common to the other great religions of the world. Other religions require a peculiar mode of thinking and philosophical training for being able to comprehend fully their systems of beliefs and practices. The

ambiguities and complexities of their creed are a barrier in the way of the spread of these religions. Such a barrier does not exist in the case of Islam. A Christian writer, Edward Atiyah, testifies to the simplicity of the Islamic creed in the following words:

> The only rock on which it was to stand, the only key to Heaven which its devotees were to have, was the Koran. It was a simple, practical religion, whose tenets did not involve the unattainable and were well within the grasp of the least tutored understanding.[17]

The Influence of Islam on other religions

It is this miraculous force of Islam which has influenced not only the most recent religions of the world (*e.g.*, Sikhism) but has even influenced older religions like Christianity. The part that Islam has played in the Reformation is acknowlegded even by Christian writers. Other religions, too, are not free from the infleunce of Islam, as will be evident from the following statements.

A Jewish scholar, Abraham A. Neuman,admits Islamic influence on the development of Jewish religious thought in these words:

> It was under Moslem influence, and later in opposition to Christian scholasticism, that Judaism was led to systematize its own views according to an established pattern which would readily reveal its points of agreement and disagreement in relation to the dominant rival faiths.[18]

A Christian writer, Edward Jurji, observes as follows regarding Islamic influence on Hinduism:

> India is no exception to the rule that the national character of any people undergoes a transformation when the Crescent appears on the horizon. Nowhere does the formative power of Islam seem more effective than in its mediatorial function between different races and cultures, banishing the boundaries and barriers that hold men apart.[19]

Another writer testifies to the Islamic influence on Taoism in the following words:

[17] *The Arabs*, p. 29.

[18] *The Great Religions of the World*, p. 234.

[19] *Ibid.*, p. 213.

> To meet this situation many of these societies set up more inclusive gods. Some of them placed above their old gods the God of all Religions. Christianity, Islam, Budhism, Confucianism, and Taoism were viewed as ways of salvation under the direction of the God of all Religions. For example, in a model prison in Peking in 1912 there was a lecture hall. Behind the chair of the speaker were five images: Christ, Loa Tzu, Confucius, John Howard (the eighteenth century English philanthropist), and Muhammad.[20]

As for the influence of Islam on Sikhism, even a staunch Samajist like Sir Gokul Chand Narang writes:

> It may be at once conceded that Islam had something to do with the advent of Sikhism. In fact, there might have been no Sikhism or it would probably never appear in this form if Islam had not crossed the boundaries of India.[21]

Integration of the Secular and the Religious Aspects of Life.

Among world religions Islam is unique in considering life indivisible, and, providing man with a complete code of guidance, a code which embraces the so-called temporal as well as the religious aspects of life. These two aspects of life are regarded as supplementary to one another. Islam contains guidance concerning the character-building of individuals as also concerning the integration of these individuals into an ideal and viable social and political order. Hence Islam does not recognize the difference between the temporal and the spiritual, between the Caesar and the Pope. Muslims have, therefore, always remained immune from the evil effects of the dichotomy which stems from an unnatural compartmentalization of life. The greatest testimony to the highly beneficial effects of this feature of Islam is provided by the fact that in spite of over-all decline, and inspite of the operation of numerous unfavourable factors and hostile forces, Muslims have succeeded in maintaining their separate entity.

Wilfred Cantwell Smith, Director of the Institute of Islamic Studies, McGill University, refers to this aspect of Islam in the following words:

> Islam is both a religion and a civilization. The Muslim community across the world is based ultimately on a religious faith, to which it owes its existence. Yet it is more than a religious com-

20 *The Great Religions of the Modern World*, p. 41.
21 *Introduction to Sikhism.*

> munity on a par with those of others of the world's great faiths: Christian, Hindu, Buddhist, and so forth. It is to be compared also with the three or four other extant civilizations: Western, Indian, Chinese (and shall we add, as Toynbee does, Russian?). Islam, both a religion and a civilization, is distinctive in the degree to which it has in the past integrated these two. It was from the beginning important to the essential genius and dream of Islam, as a religious faith, to construct on earth a specific type of society. And it has ever been characteristic of Muslim society that its members have a group loyalty and solidarity that are unique and striking. The two loyalties of a Westerner—one to his religion and the other to his secular heritage with all its range from literature to political institutions—the Muslim fuses into one. It is this religio-cultural sense that gives the Muslim world whatever coherence it may have. It is this intangible structure of values, traditions and sensitivities that is the prime mundane loyalty of most of its participants.[22]

Dr. Muhammad Iqbal, the great poet-philosopher of the modern Islamic world, writes about this aspect of Islam:

> Islam does not bifurcate the unity of man into an irreconcilable duality of spirit and matter. In Islam God and the universe, spirit and matter, church and state, are organic to each other. Man is not the citizen of a profane world to be renounced in the interest of a world of spirit situated elsewhere. To Islam matter is spirit realising itself in space and time.[23]

This all-embracing character of Islam is reflected in its Law, which gives unparalleled homogeneity to the religious and temporal life of Muslims. During the last thirteen centuries of its history, it has remained, despite the stresses and strains of great changes, the standard-bearer of a set of flexible and progressive values.

Prof. W.C. Smith writes:

> The principal social expression of Islam, at the height of its classical age, was the Law. It has been to a large extent a religion of Law, an Islamic law that combines in one integrated structiure, what the West has subdivided into matters, such as moral law, canon law, and civil law. In the days when Islamic civilization was prosperous and powerful, it rested on this ideal. In recent centuries Muslim power and prosperity waned; Muslim coun-

[22] *Current History, June* 1957, p. 323.
[23] *Speeches and Statements of Iqbal, Lahore*, p. 5.

tries were defeated by outside powers, chiefly from the West. Their social life was controlled by othets, on alien principles and for new purposes. Within the last few years most of the Muslim world has regained its political independence, is once more responsible for ordering its own life. The formal Law that once embodied its social ideal, in an earlier age, is in the eyes of several modern and almost all outside observers no longer adequate in its traditional form to the task of ordering modern society. Yet the ideal remains that society ought to be organized in a meaningful and just and integrated way. Indeed, Muslims have no other ideal. The modern problem that the Muslims face religiously is to discover and to state and to apply the meaning, for modern conditions, of the faith that has guided their social as well as individual life through the centuries.[24]

Joseph Schacht observes in regard to this comprehensive character of Islam as follows :

The sacred law of Islam is an all-embracing body of religious duties rather than a legal system proper; it comprises on an equal footing ordinances regarding cult and ritual as well as political and (in the narrow sense) legal rules.[25]

Another writer says:

But all alike, whether Moslems of the desert or Moslems of the "town", regardless of their varying levels of economic and political development, had had at some time similar habits and customs. They wore—until recently—similar clothes, and they possessed a comparable attitude to life and to work. This is rather an elusive psychological point, but demonstrable nevertheless. A well known British administrator, after a life-time of experience in East, once remarked that there was one sort of a brain under the hat, and quite another sort of brain under a tarbush—and, he might have added, under the keffiya, the Beduin headgear.[26]

Islamic Political Doctrines

Islam has also the distinction of considering the existence of state as essential from the religious view-point. The early history of no other known great religion of the world bears testimony to the importance

[24] *Current History, June* 1957, p. 323.
[25] *Unity and Variety in Muslim Civilization*, p. 78.
[26] *This Age of Coflict*, p. 218.

given to the affairs of the state by its founder being equal to the importance given to the worship of God and the purification of the soul. It is well-known that the founders of Christianity and Buddhism stood for world-renunciaton. All authentic sources concerning the founder of the Budhist faith confirm that he declined to accept governmental power, considering it an evil. Hence in the early histories of these two religions we find no traces of any efforts to acquire power. As against these, however, Confucianism basically came into existe nce with a political purpose in view. Nevertheless, Confucius remained deprived of power and, despite a prolonged struggle, failed in his attempt to capture power and died a frustrated man. It is reported that while he was dying the following words were on his lips: "There has not yet been born the wise ruler who would accept me as his teacher."[28] As for the Prophet of Islam, every student of history knows that he completely succeeded in establishing an ideal Islamic state during his life time which was operating and functioning successfully.

This event has left a very deep imprint on the course of Muslim history as also on the collective consciousness of the Muslims. One of the effects of this great achievement has been that Muslims have always been able to remain in power at one place or another despite the vicissitudes of fortune. Moreover, they have always believed in, and have endeavoured to put into effect, the ideals of a social order which is based on human equality.

Equality and Fraternity

Equality in Islam has two aspects: political and economic. The result of economic equality was that social justice has survived, in varying degrees, over the fourteen centuries of Islam's chequered history, and has never been extinct. This equality has been ensured by *zakah*.

As for political equality, as enunciated and enjoined by Islam, its impact has been that racial prejudices and discriminations could hardly find a place in Islamic society. Muslims of every race and class have enjoyed equal rights and privileges in the domain of Islam. So powerful has the ideological force of Islam proved in preventing the growth of racialism and narrow nationalism that Toynbee has been forced to pay tribute to Islam in the following words:

> The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue, for although the record of history would seem on the whole to show that race consciousness has been the exception and not the rule in the constant inter-

> breeding of the human species, it is a fatality of the present situation that this consciousness is felt—and felt strongly—by the very peoples which, in the competition of the last four centuries between several Western powers, have won, at least for the moment, the lion's share of the inheritance of the Earth.[27]

In his brilliant chapter on Islam in the above-mentioned work he refers to two characteristics of Islam: its opposition to intoxicants and to racialism—as capable of preventing the impending extermination of the human race. To cite his own words:

> Here, then, in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole of mankind; while in the more distant future we may speculate on the possible contributions of Islam to some new manifestation of religion.[28]

Political Unity and Centralism

We have seen above that Islam is opposed to racialism and upholds universal brotherhood and the unity and equality of mankind. Islam has stood for these ideals since the days when such ideals were simply considered too novel and quite impracticable by the rest of the peoples of the world. The institution of Khilafat had been a practical emboiment of the principle that all the various Muslim peoples and countries must remain under one central authority so that sectional interests and racial prejudices might not raise their heads and mar the road to the progress of mankind. Many a disinterested and impartial scholar has had to recognize this fact. Fernau, for instance, observes:

> On the contrary, the recent past has witnessed an astonishing revival of "political" Islam; it must only be borne in mind that Islam is much more closely concerned with the state and society, with the things of this world, than is Christianity. The "Separation of Church and State" is made more repugnant to it. Consequently all of the new national states are more or less occupied by the differences of view of laicists and puritans. Islam is super-national; in its strict form it denies the "sovereignty of the nation" which it regards an alien production of the "materialist" West. The puritans are filled with the idea of the renewed union of the Muslim Community—across the frontiers of the national states. Where nationalism tends to separate

27 *Civilization, on Trail*, p. 205.
28 *Ibid.*, pp. 208-209.

the peoples of the Moslems, the Islamic renaissance is once more a uniting factor.[29]

Scientific and technological developments on hitherto un-imaginable scales constitute, despite innumereble comforts and blessings which they have provided to the human race, a very great potential menace to the future of mankind. The political doctrines of Islam can prove effective insurance against this menace. For Muslims, under the influence of their religious teachings, will naturally lend their support to every movement directed towards combating this danger. Moreover, Muslims can prove immensely effective in this respect as they wield tremendous political influence in regions which possess great strategic importance. Leaving Europe aside — and in Europe too Muslims have some power, at least, due to Turkey and Albania—Muslims constitute a very important political force in the rest of the three important regions of the old world, *viz.*, Africa, the Middle East, and South East Asia. We have seen that in the Middle East, from the view-point of population as well as area, Muslims possess a clear, predominant majority as against the followers of other faiths. In Africa too they are in a majority both from the viewpoint of area and of population. And in regard to Africa and the Middle East we may bear in mind the view held by Spieder, that the Middle East is on its way to replacing Europe as the centre of world gravity.[30]

As for South East Asia, which is the meeting point of all the great religions of the world and a battleground of world powers, there too Muslims are an important, even though not the only, reckonable force. It is true that, in this region, Hindus are slightly greater in number than the Muslims. This fact is, however, offset by two other factors which make the Muslims equal in influence to the Hindus. First, as against one Hindu country, namely India, there are, in this region, seven compact Muslims territories, *viz.*, Malaya, Indonesia, Borneo, Saravak, Bruni, Pakistan and Kashmir. Out of these, three (i.e. Pakistan, Malaya, and Indonesia) are independent states. Secondly, there are more than sixty million Muslims adjacent to this region.

Muslim Power of Resistance

The fourteen centuries of Muslim history prove beyond doubt that, even when deprived of adequate military potential, Muslims have shown tremendous power of resistance. The last two centuries constitute the darkest period in the history of Islam, the period in which the political decline of Muslims had reached the lowest watermark. Although surrounded on all sides by hostile forces, and subjugated by foreigners,

29 *Moslems on the March*, p. 108.

30 *Ibid.*, p. 122.

Muslims succeeded in keeping their religion alive and managed to maintain their distinct and separate collective entity. Even in countries far away from the heart of Islam, Muslims have weathered many a storm and have succeeded against all odds in keeping up their religious spirit and retaining their numerical majority. The only exception in this respect is Spain. This, however, was the result of Muslim Spain's revolt against the Caliphate rather than due to any inherent weakness of Islam. As against this loss to Islam is the impressive phenomenon of Islam's wonderful expansion particularly in Africa even during the period of its subjection and decline. Not to speak of other religions, even Christianity has, during the last 200 years — a period which is rightly considered the nadir of Christian power and influence — sustained many a defeat at the hands of Muslims in the ideological and religious fields. Moreover, it is to be noted that the religious and ideological advances of Christianity have always remained outside the historical sphere of Islamic influence. It has remained confined to Europe and to the new world where Christianity did not encounter any rivalry with Islam. Thus the expansion of Christianity has not been at the expense of Islam. On the other hand, the role of Islam, speaking historically, has been altogether different: Islam has made its advances at the cost of Christianity.

Leaving aside Sikhism, which is of little significance from the viewpoint of area as well as of population, Islam is the youngest religion of the world. At the time Islam appeared on the stage of human history the great religions of the world had unchallenged predominance in their respective spheres of influence. Each one of them did its best to retain its hold and resisted the spread of Islam. It is inspite of this resistance that Islam has been able to penetrate into areas under the sway of other religions. Anybody who cares to cast a glance at the existing geographical distribution of Muslim population and area would not fail to notice that except for the 25 per cent of contemporary Muslim area and population in Central Africa, the whole of the remaining 75 per cent thereof had been under the domination of one or the other of the great religions of the world at the time of the advent of Islam. This is illustrated by the following table:

Table No. 20

Muslim Population under the Influence of the other Religions of the World

No.	Sphere of influence	Population (at the time of the advent of Islam)
1.	CHRISTIANITY Arabia, Syria, Asia Minor, Egypt, the Sudan, Libya, Tunis, Algeria, Morocco, Eritrea, Ethiopia, Somaliland, and Europe.	110,000,000

2.	**MAGIANISM** Iraq, Persian Gulf, Azarbaijan, Western Afghanistan.	25,000,000
3.	**HINDUISM** Indo- Pakistan sub-continent	110,000,000
4.	**CONFUCIANISM** China	40,000,000
5.	**BUDDHISM** Kashmir, Afghanistan, Central Asia, Ceylon, Siam, Burma, Malaya, Indo-China, The Philippines, Tibet, China and Indonesia	110,000,000
	Total	395,000,000

The above table shows that three fuorths of the Muslim population entered into the fold of Islam from the area under the influence of the other great religions of the world. This distinction is peculair to Islam. The spread of all other great religions of the world has been at the expense of paganism alone. Budhism is the only religion, besides Islam, about which it might be said that it did achieve partial success against the ancient religions of the East, *viz.*, Hinduism, Confucianism, Taoism, and Shintoism. Budhism, however, could achieve no success against the Semitic faiths, *viz.*, Judaism, Christianity, and Islam. This is the positive aspect of the success of Islamic expansion in the world. There is also a negative aspect of the success of Islam in this field. Communism has succeeded in its effort to penetrate into the area of influence of all the great religions barring Islam. It is the Muslims alone who are unique in this respect, insofar as Communism has not been able to win over a single Muslim country. As for the Islamic countries in Central Asia, their case is totally different. They had been under Russian and Chinese subjugation in the past. With the success of Communism in Russia and China, the Muslim peoples of Central Asia became subjected to the dominance of the Russian and Chinese Communists. It is also significant that the Muslims of these regions revolted in 1920, although unsuccessfully, in order to wrest their liberation. This revolt at least shows that the Muslims could not be duped by Communism. It also shows that Muslims, unlike the followers of other religions, never became voluntary supporters of Communism. They rather fell a victim to brute force and barbarism.

All this goes to prove that Islam has the potentialities of successfully resisting ideologies which are antithetical to it.

The ideological vitality of Islam can also be gauged from the fact that 26 per cent of the Muslims of the world are minorites in regions under the predominant influence of other faiths. As against this, we find that the proportion of the followers of other faiths living as minorities in areas under the domination of alien faiths is insignificant. This, however, does not apply to Judaism and Budhism, but it is to be accounted for by the fact that both of them were banished from their home lands and were forced to seek refuge in the lands dominated by other religions. This aspect of Islam's vitality finds an eloquent expression in the words of a Christian writer:

> 'Only through such an approach is it possible for one to comprehend the amazing tenacity and robust steadfastness of Islam, for instance in the alien soil of the Far East. Save for the overwhelming Moslem majority of the Netherlands East Indies, Islam in the Pacific area consists in a set of minority groups, considerable numerically though some are, dispersed among other religions, in China, the Philippines, Malaya and India.' [31]

Oil Wealth

In regard to the oil wealth of the Muslim world and its significance in the world situation, the following observations are well worth being borne in mind:

> We often hear it said that we live in the atomic age. This may be true if we are thinking in terms of war, but it is not true of peacetime. In peace we run on oil and we will continue to run chiefly on oil for a long time to come.
>
> The principal sources of power for industry and transport, for making and moving the things we live by, are coal, hydro-electric power and oil, to which atomic energy is being added in our lifetime. In 1955 we consumed the coal equivalent of 25 million tons of oil. The government has said that our standard of living is to be doubled in 25 years and has estimated that by 1985 this 25 million tons will need to be increased to 91 million tons, even allowing for increased use of coal and hydro-electric power and a substantial contribution from atomic energy. The rest of Western Europe faces a similar prospect. Where is all this oil to come from?

[31] *The Great Religions of the Modern World*, p. 216.

The answer is: the Middle East or nowhere as far as can be seen. There are three outstanding oil-producing areas — the United States, the Middle East and Venezuela. The United States is by far the most productive; it produces nearly half the world's oil. But it is now on balance an importer and has little to spare for anybody else. Venezuela's oil is mostly consumed in the Western hemisphere and it is now a much lower producer than the Middle East. Canada and Indonesia have large, possibly immense, resources, but these have not yet been properly tapped. New sources are continually being sought and the oil companies spend huge sums on exploration and prospecting — for example in Libya, the Sahara, East Africa — but the Middle East remains essential. At present Britain gets two-thirds of its oil from the Middle East. We might be able, for a time and at a cost, to replace about one-tenth of this from elsewhere, but even this would leave us dependent on the Middle East for well over half our imports.[32]

Table No. 21

The World output of Oil (1955) (in million tons).[32]

U.S.A.	357
Middle East	163
Venezuela	111
U.S.S.R.	70
Latin America (except Venezuela)	30
Canada	17
Indonesia	11
Eastern Europe	10
Western Europe	10
Far East (except Indonesia)	7

The above table is not a very adequate index of the potential oil resources of the Muslim world, or of the Middle East. It merely shows the actual output of oil in 1955 in different countries.

It is, estimated however, that more than 75 per cent of the known oil resources of the world are found in Muslim territories—the Middle East, the Muslim areas in the Soviet Union and Africa. Only a fraction thereof has been exploited uptil now and yet the oil revenue for the Middle East alone is estimated to be in the vicinity of 500 million sterlings. According to Fernau:

32 *Middle East Crisis.*

> The oil deposits of the world are estimated at present at 10,000,000,000 to 11,000,000,000 tons, or about twenty times the extraction in 1951. They are distributed with extreme irregularity over the earth. Europe, India, China and the greater part of Africa have little oil, and most of the deposits exist in two great regions, the Western Hemisphere and the centre of the Islamic inter-continent. In the statistics of oil extraction North and South America have for decades held the lead. The estimated deposits in the Western Hemisphere, however, take the second place. Rather more than half of the still unexploited oil is believed to lie in the countries of the Moslems, and forty-seven to forty-eight per cent in North and South America.[33]

Latest explorations indicate that there are huge oil deposits in the Algerian deserts.

The Effect of Oil on the Economy of Muslim Countries.

An estimate of the effect of oil on the economy of the Muslim countries can be had from the pace of, and the per capita expenditure on, development. India and Pakistan expect to spend Rs. 125 per head on development in five years. Despite this meagre expenditure, the development schemes are considered ambitious and beyond the capacity of the internal and external resources of these countries. But the oil producing Muslim countries are spending fantastic amounts of money on development. For instance, Kuwait has decided to spend annually Rs. 30,000 per head and Iraq, Rs. 1,000 per head on development. In 1950 Iraq reserved 70 per cent of her oil royalty for development projects. The benefits derived by Iraq from her oil revenues are very well illustrated by the following news:

> Iraq has not got that foreign exchange problem which is crippling five-year plans of countries like Pakistan and Bharat. Seventy per cent of Iraq's oil revenues of over 150 million pounds goes directly to the Development Board—most of it in precious foreign currencies. It is due to this that Iraq has so far been able to refuse U.S. economic aid; it only takes technical assistance. Foreign aid, as Pakistan has realized too obviously, ultimately results in inflation and corruption and the Iraqi economists are fully aware of it.
>
> Iraq's development programme aims at achieving the same ends as those of other under-developed countries: more jobs, more food, more schools and more hospitals. The only difference

[33] *Moslems on the March*, p. 25.

> perhaps is that Iraq has so far succeeded in keeping to its schedule. With the exception of little Lebanon, it has the highest living standard in the Arab world. In the capital city of Baghdad, average wages run like twenty pounds per month. Foreign diplomats find that it is more expensive to engage domestic help in Baghdad than in most European countries.[34]

The same is true of Saudi Arabia. With the help of oil, Saudi Arabia is not only achieving rapid agricultural development and educational progress, but is even granting financial aid to other Arab countries. In fact, it is mainly the oil resources of Saudi Arabia which enabled her government to incur huge expenditure on the expansion of **Kaaba** and the Mosque of the Holy Prophet in Medina, as also to arrange for the comfort of the pilgrims. Again, it is the oil revenue that enabled the Saudi Government to abolish the pilgrim tax.

A proper utilization of oil resources is dependent upon genuine and sincere friendship between the Islamic countries and the West. The rupture of this friendship only means loss to both the parties. But since the Arab countries are the weaker party in this affair, they are bound to lose more.

> The immense importance of oil in the economy of Muslim countries is also proved by the fact that more than ninety per cent income of the Islamic countries comes from oil revenues. [35]

The Ambassador of pre-revolutionary Iraq, in a speech in the U.S. observed:

> If these agricultural and mineral resources are properly developed, and their revenues are properly spent, the Middle East will surely become one of the richest, healthiest and strongest areas of the world. It it here that our American friends can give us technical assistance. It is here that our future unlimited buying capacity and your industrial production can meet.[36]

Oil resources, it must be remembered, might prove a real danger for the Middle East and other Muslim regions. It is well known that Western Europe is in great need of the oil deposits of the Middle East. The recently discovered oil deposits of Algeria are largely respong sible for the recalcitrant attitude of France in regard to liberatin-

[34] *Dawn, March* 15, 1958.

[35] *Oil in the Middle East.*

[36] *Dawn*, August 14, 1958.

that country and following the course which she adopted a few years ago in liberating Tunis and Morocco. The case of Eastern Europe and Russia too is not very much different. For the output of oil by Eastern Europe (i.e. Russia and Rumania) is hardly ten per cent of the total oil production of the world. If the population of China, which has fraternal ideological relations with these countries, is added to the population of Russia and East European countries, the total population of the two would amount to more than one third of the population of the world. The total oil produced by Russia and East Europe (which is only ten per cent of the world's total output of oil), is less than one third of the requirements of the Communist Bloc countries. Moreover, unlike West European countries which can obtain oil from their ally across the Atlantic, i.e., U.S.A., Russia and the East European countries have no external source for obtaining oil. In view of these circumstances it is not the least surprising that Russia and her satellites are out to exploit these oil resources. The same is true of India and other nascent Asian countries. So far as India's aspirations are concerned, the following words of Sardar Pannikar amply speak for themselves:

> . . . but, for the present, fuel supply to India depends on Burma and Iran. Unless these interests are adequately guarded, the whole position of India is threatened.[36]

Oil Deposits in the Russian Zone

Concerning the oil resources of Russia, it should be remembered that ninety per cent of these resources are located in the Muslim majority areas.

So far as oil is concerned, relevant facts and figures reveal that ninety-nine per cent of the oil produced in the Eastern hemisphere comes from the Islamic regions. The rest of the one per cent is produced by Rumania, Sakhalin, etc. The map on the next page will make it clear that ninety-five per cent of the oil produced by Russia belongs to the purely Muslim areas. If we were to draw a vertical line in the eastern direction from the Middle East, the centre of the oil resources of the world, it will pass through the oil producing Muslim areas of Russia. If extended further, it will cut across the potential oil resources of Indonesia. And if the vertical line is drawn in the western direction, it will pass through the Algerian desert.

To ensure the exploitation of this invaluable wealth should be the keynote of Muslim politics. The Muslims have to beware of the

[36] *India and the Indian Ocean*, p. 91.

ingenious endeavours of interested powers to drag the Islamic world into international conflicts. It should never be forgotten that ambitious nations are persistently striving, with professions of sincere friendship, to involve the Muslim world in unnecessary and irrelevant questions. The best interests of the Muslim world demand that it should keep away from such involvements.

Table No. 22

Geographical Distribution of Oil Reserves in the World

A.	Western Hemisphere	25 per cent
B.	Eastern Hemisphere	75 per cent
1.	Middle East	90 per cent of B.
2.	Muslim Areas of Russia	9 per cent of B.
3.	Rumania, Sakhalin, etc.	1 per cent of B.

OIL WEALTH IN RELATION TO AREA AND POPULATION

	Region	Percentage of World Population	Percentage of World Oil Reserves	Excess/ Deficiency
1.	Muslim World	23	74	+52
2.	Western Democracies and the U.S.A.	30	25	—5
3.	Russia and Eastern Europe including Muslim areas (occupied by Russia)	15	10	—5
4.	Russia and Eastern Europe (excluding Muslim areas (occupied by Russia)	15	1	—14
5.	Communist Bloc including Muslim area under Russians	37.5	10	—27.5
6.	Communist Bloc excluding Muslim area under Russians	37.5	1	—36.5
7.	East (Africa and Asia) excluding Muslim World	64	—	—100
8.	Non-Muslim Asia	48	—	—100

SUMMARY

		Percentage
A. Population.		
World Population	2,400,000,000	
Musim Population	520,728,909	21.7
B. Area.		
The Area of the world	135,100,000 sq. km.	
Muslim Area	37,449,768 sq. km.	27.72
C. Political Strength		
Number of the Member States of the U.N.	99	
Number of Muslim Member States of the U. N.	32	32.32

** IV ****

Paganism

TO CITE *Encyclopaedia Britannica*, 'pagan' means "a heathen, one who worships a false god or false gods, or one who belongs to a race or nation which practices idolatrous rites and professes polytheism. . . . It was in the rural districts that the old faith lingered, and thus it is assumed that the Latin *paganus* (villager) arose after the establishment of Christianity, but Tertulliam. . . . has a sentence suggesting that the 'soldiers of Christ' dubbed the non-Christian *pagani* referring to the raw, half-armed rustics."[1]

As is evident from the above citation, pagans believe in plurality of deities, which is inconsistent with monotheism. We have discussed this briefly earlier. Hence, in further elaborating this concept we would confine to citing the following passage from the *Encyclopaedia of Religions and Ethics*:

> Polytheism is the stage or phase of the religious development of mankind in which the belief in, and worship of, many gods prevails. It is distinguished from the previous stage (poly-demonism) by the nature, and from the subsequent stage (pantheism, monotheism) by the number, of the objects of worship.[2]

Paganism, as we have already seen,[3] represents the primitive period of human history. This period has assumed different forms in different places and at various times. Hence, paganism too has assumed numerous and varied forms. The pagan has worshipped every conceivable object: right from vegetation, animals, and human beings in various forms, to spirits, earth, heaven, and so many other things

[1] *Encyclopaedia Britannica*, vol. XVII, p. 26.

[2] *Encyclopedia of Religions and Ethics*, vol. X, p. 122.

[3] See above, pp. 2-3.

which are too numerous to be counted. So paganism, as it has existed in the past and as it exists today, has had too many forms to be enumerated. Any attempt to make an all-embracing survey of paganism, a survey which seeks to enumerate all the varieties of paganism, is futile as:

> The development of Polytheism in each religion was determined by so many varied and varying factors that no simple uniformity, but a bewildering variety appeared. Physical conditions, racial characteristics, political circumstances—all affected the forms assumed by the belief and worship of many gods.[4]

In fact, except the revealed religions, i.e. Islam, Judaism, and Christianity, all other religions are in some way pagan, using the term in its wider connotation. These pagan religions merely differ in form and not in essence, and these forms have been determined by such factors as physical environment, racial characteristics, political conditions and historical developments. Some of the developed forms of paganism have come to assume the names of separate religions on the basis of certain differences in creed and rituals of worship, and not because of any fundamental difference with paganism.

In point of fact, even the biggest Christian Church, the Roman Catholic Church, essentially represents paganism. Among the known religions of the world, the religion of ancestor-worship in China, however, has no justification whatsoever for being distinguished from paganism. Ancestor-worship has been common among pagan tribes everywhere since the very dawn of history. It had been common even in Arabia in pre-Islamic days. It is still found among the followers of non-revealed religions. It is found in Hinduism. It is found in the original teachings of Gautama Buddha. Its influence on Taoism, Confucianism and Shintoism too is unmistakably clear. It is therefore that we treat ancestor-worship as an integral part of paganism and not as a separate or distinct religion by itself. Speaking from the viewpoint of the number of followers, ancestor-worship constitutes an insignificant part of paganism; it is a drop in the ocean of paganism which covers the East and the West, and embraces both the new and the old worlds.

The survival of paganism to this day is deeply connected with cultural and political developments. Among the comparatively advanced countries it is non-existent. It flourishes among the peoples which are backward economically, culturally, and politically: the more backward a country, the stronger the hold of paganism. Hence paganism preponderates in Africa and South East Asia, which are well known for being backward educationally, economically and politically.

[4] *Encyclopaedia of Religions and Ethics*, vol. X, p. 113.

The Number of Pagans

Correct and reliable figures in regard to the number of pagans the world over are not available. Hence we have been constrained to rely upon information which is not essentially based on scientific facts. *The National Catholic Almanac* places the number of pagans at 121,150,000.[5] This, however, is incorrect as their population in Africa alone is estimated to be 112,000,000.[6] If the figures of the *Catholic Almanac* were to be relied upon it would mean that the pagan population in America, Asia, etc., does not exceed 9 million. This is a palpably false assumption because in India and Pakistan alone their population exceeds 27.5 milljon, according to the 1941 Census figures.

It is not difficult to understand the motives behind the under-representation of the actual population figures of the pagans. The great religions of the world consider the pagans their hunting-ground and avoid to mention them separately in order to magnify their own population figures. The first step towards the assimilation of these pagans consists in decreasing the number of pagans and increasing their own numbers in census reports, etc. The latest example in this connection is that of India. During the last ten years not only fifty million pagan *Achuts* (untouchables), but also 26.5 million pagan tribesmen have been classified as Hindus. The number of pagan tribesmen, according to the 1941 Census Report, was 28.5 million, whereas according to the 1951 Census, it has been shown to be no more than 1.7 million!

Under these circumstances the only way to calculate the pagan population of the world is to subtract the population of the followers of other religions from the total population of the world. The following table is an attempt to arrive at an approximation with regard to the pagan population of the world in accordance with this method.

TABLE No. 23

The Number of the Followers of Various Religions of the World in 1951

Name of religion	Number of Followers
1. Islam	521,173,609
2. Buddhism	150,426,864
3. Christianity	750,000,000

[5] 1957 *National Catholic Almanac*, p. 343.
[6] John Gunther, *Inisde Africa*, p. 6.

Name of religion		Number of Followers
4.	Confucianism	360,000,000
5.	Hinduism (including Untouchables)	286,317,326
6.	Taoism	50,000,000
7.	Shintoism	50,000,000
8.	Sikhism	6,200,000
9.	Judaism	11,800,000
10.	Zoroastrianism	135,000
11.	Jainism	1,600,000
	Total	2,192,352,799
12.	Paganism	207,647,201
	Total Population of the World	2,400,000,000

As a result of this process the number of pagans comes to 207,647,201, which is nine per cent of the population of the world.

Now we shall try to present the pagan population continent-wise.

Africa

The total population of Africa is 230 million[7]. The pagan population of Africa can be calculated by subtracting the number of Muslims, Christians, Jews and Hindus from this number. This has been done in the following table:

Table No. 24

No.	Name of Religion	Number of Followers
1.	Islam	140,168,205
2.	Christianity	21,000,000
3.	Judaism	677,750
4.	Hinduism	300,000
5.	Paganism	67,850,045
	Total	230,000,000

The number of pagans in Africa does not exceed their number in Asia. The pagan population of Africa, however, is characterised for

[7] See above, Chapter II.

being in clear majority in the major portion of Southern Africa. This characteristic is enjoyed by the pagans nowhere else in the world, except in some small islands of South East Asia, *e.g.*, Timar, New Guinea, etc., where they are said to be in majority.

Asia

The number of pagans in India, according to the 1941 Census, is 27.5 million. The 40 million ancestor-worshippers of China too are all pagans. The number of pagans in South East Asia and Japan would at least amount to 15 million. Thus, the number of pagans in Asia as a whole would be around ,65 million.

Paganism in the New World

The regions now termed as the 'New World' were formerly pagan regions. Figures as to the present-day population of pagans in the New World are not available. These have to be calculated according to the method followed by us earlier, i.e., by subtracting the number of the followers of various religions from the total population of the region. The same has been done in the table below:

Table No. 25

No.	Name of Religion	Population of their Followers in the New World
1.	Christianity	283,296,365
2.	Islam	894,000
3.	Hinduism	286,000
4.	Budhism	300,000
5.	Judaism	6,120,000
6.	Paganism	63,200,000
	Total	354,100,000

Pagan Area

The pagans are in majority in the African countries to the south of Nigeria and in Madagascar. Thus it is this region alone which could be designated pagan. There are now three independent pagan states, namely Madagascar, Congo (Leopoldville), and Congo (Brazaville).

The Future

The subjugation of the pagans and the weaknesses of the pagan creed, besides their small numbers, are pointers to the bleak prospect

of paganism as a political force in the future world. As a matter of fact, the pace at which paganism has been shrinking continuously during the last few centuries leads to the conclusion that very soon paganism might become merely a matter of academic interest.

SUMMARY

			Percentage
A.	**Population**		
	World Population	2,400,000,000	
	Pagan Population	207,747,201	9
B.	**Area**		
	The Area of the World	135,100,000 sq. km.	
	The Pagan Area	8,962,388 sq. km.	6
C.	**Political Strength**		
	Number of the Member States of the UN	99	
	Number of Pagan Member States of the UN	3	3

************************************ V ****

Buddhism

THE founder of the Buddhist faith was Gautama, nick-named *Sakyamuni*, later known as the Buddha. He was born in the sixth century B.C. at Kapilawastu which is situated in the South of Nepal. According to Sayyid Hashimi Faridabadi:

> Gautama was born in 568 B.C. and, since it is generally accepted that he lived for eighty years, his year of death would be 488 B.C. A number of evidences goes to prove that these two dates are correct.[1]

It has been recorded that Gautama was born in a royal family and brought up in ease and comfort. He married a beautiful woman. However, one day Gautama happened to have come across three striking events which changed the entire course of his life. First of all, he saw an old man whose back had been bent into an arch by age, so much so that he could hardly walk. Secondly, he saw a person afflicted with plague, writhing in pain. Thirdly, he saw a dead person whose entire countenance had changed. These events made Gautama realize the unreal and ephemeral nature of human life. He, therefore, set out to discover the causes of human sufferings which constitute an integral part of human existence.

According to Radhakrishnan, Gautama came across not three but four striking events. To cite his words:

[1] Sayyid Hashimi Faridabadi, *Tarikh-i-Hind*, Vol. I, revised edition, Hyderabad, 1939.

> On four occasions when he went out of his palace, so the legend tells us, he met an old man and felt that he was subject to the frailties of age, met a sick man and felt that he was liable to sickness, met a corpse and felt that he was also subject to death, and met an ascetic with a peaceful countenance who had adopted the traditional way of the seekers of religious truth. The Buddha resolved to gain freedom from old age, sickness and death by following his example. The mendicant tells the Buddha: "I am a *sramnana*, an ascetic, who in fear of birth and death have left home life to gain liberation." The sight of the holy man, healthy in body, cheerful in mind, without any of the comforts of life, impressed the Buddha strongly with the conviction that the pursuit of religion was the only goal worthy of man.[2]

It is said that Gautama received the light under a tree where he was sitting in meditation. The place is now known as 'Buddha Gaya.' After this, Gautama resolved to renounce the world and took to meditation. The legend goes that three times he encountered difficult tests. Once the evil spirits of the forest mobbed him and began to create all sorts of doubts in his mind. On another occasion, he was surrounded by the *houris*. On yet another occasion, the King of the devils himself came to Gautama. The Buddha, however, rejected all these and so the army of devils took to its heels, disappointed. Subsequently, there came a voice from the heavens:

> The deities offer him necklaces made of pearls, and flags and standards. . . They are singing with joy and are saying: 'O young man! the army of foes had surrounded thy tree and at long last has been defeated by thee. To-day thou hast achieved knowledge which is free from (the impurities of) human allurements, and thou shalt receive the entire Kingdom of Buddha, for thou hast overcome the army of Satan by means of thy sweet words.[3]

The Real Object of Buddhism

The real object of Buddhism has been explained by an eminent contemporary historian as follows:

> The real goal of the Buddhist faith is the achievement of *Nirvana* in this wordly life. *Nirvana* is that state of contentment of soul in which wordly botherations and sufferings do not affect the human heart. After the achievement of this state a man attains,

[2] See his foreword in Bhapat, P.V., (ed.) 2500 *Years of Buddhism*, Delhi, 1956, pp.V-VI.

[3] *Tarikh-i-Hind*, Vol. I, p.62.

to use the Buddhist terminology, the high plane of *Arhata*, which means that he has now freed himself from the germs of moral corruption, that his impurities have been washed away, he has fulfilled his mission, has absolved himself of the burden (of responsibilities) upon him. . . and has liberated himself from *awagawana*.[3]

In fact, according to Le Bon:

In the begining Buddhism was merely an ethical system. However, it gradually developed into a full-fledged religion. It began to possess its own deity, its own rituals and ceremonies, and its own worship and philosophy. Like the Brahmanic faith, Buddhism also began to have sects, and statues of Buddha were also carved.[4]

Four Noble Truths of Buddhism

According to Le Bon, the following four are the Noble Truths of life propounded by Buddhism:

That all existence is full of suffering. The second truth is that all suffering has a cause. The third truth is that suffering can be made to come to an end; and the last that there is a way to end the sufferings.[5]

A glance at the problems stressed by Buddhism, as the problems of basic importance, fully reveals that the teachings of the Buddha betray a lack of faith in human destiny. In the words of Radhakrishnan:

Possibly the ascetic ideals of an unreasoned exaltation of poverty, glorification of self-sacrifice, and an obsession of renunciation cast a hypnotic spell over Buddha's mind. To make people long for escape from this world, its blackness is a little over-drawn. We may try all we can to spread comfort and happiness and suppress all social injustice, yet man will not have satisfaction.[6]

It is said that after these spiritual experiences, Gautama Buddha toured different parts of India for the propagation of his religion. During this tour he visited Beneras also and contacted those five of his disciples who had deserted him, and tried to win them back. Through

4 *Tamaddun-i-Hind*, p. 269.
5 *Ibid.*, p.260.
6 *Indian Philosophy*, pp.362-63.

his preachings he established many centres (*wahara*) of his religion in different parts of India. He continued his work until he reached the ripe age of eighty when he realized that life was approaching its end.

> The master was at Pava. Cunda, a blacksmith of the town, invited him to a meal of rice, cakes and *sukaramaddava*. There is no agreement among the scholars about the meaning of the last word. It may be either a boar's tender flesh or some kindof edible herb. Whatever it might have been, it was difficult to digest and the Buddha was taken ill with dysentery. His illness, however, did not prevent him from going on to Kusinagara. Here he asked Ananda to spread a cloth on the ground between two sal trees. He was born between two sal trees and was to die in a similar place. He lay down like a lion and gave his last admonitions to thousands of monks and lay folk who had assembled to have a last glimpse of him. The following were his last words: 'Now monks, I have nothing more to tell you but that all that is composed is liable to decay! Strive after salvation energetically.' His remains were cremated with royal honours.[7]

The Central Point in the Teachings of Buddhism

The teachings of Buddhism can be classified into two categories: metaphysical and ethical. These two are, however, closely interrelated. The basic creed of the Buddhist philosophy is the notion of 'Cause'. According to the Buddhist concept, the existence of man is inextricably tied up with a chain of cause and effect. In the Buddhist philosophy this is known as *Dharma-Ka-Chakkar* (the circle of *Dharma*.). Another important feature is apparent from the four truths mentioned earlier; out of these, the first two are completely pessimistic in nature and only the latter two evidence some optimism.[8] It is said that for the attainment of the cessation of suffering (*nirvana*) Buddha struck the Middle Path, thus avoiding the two extremes. He steers himself clear of 'self-extinction' as well as of 'self-indulgence.' This Middle Path is aptly set forth in the following verse:

> 'Of all sin, the avoidance, Of all merit, the acquisition,
> Of mind, the purification, This is the Buddha's admonition.[9]

Another important Buddhist doctrine is that of *Karma*. According to the Buddhist concept of *Karma*, one is not always compelled by an iron necessity to go through worldly joys and sorrows from one life to

7 2500 *Years of Buddhism*, p. 28.
8 *Cf. Ibid.*, p. 29.
9 *Ibid.*, p. 31.

another. *Karma* is not pre-destination imposed on us by some mysterious creator to whom we must helplessly submit ourselves. Though of pre-Buddhist origin, the doctrine of *Karma* was highly developed by the Buddha and his followers who held that a being possesses the freedom of will to act, irrespective of its deeds in its previous births.

The Buddha disapproved of superstitious rites and ceremonies and degrading ascetic practices. He strove to remove caste distinctions. As he says:

> One does not become a *brahmana* by birth.
>
> One does not become an outcast by birth.
>
> One becomes a *brahmana* by act.
>
> One becomes an outcast by act.[10]

Books of history and books on Buddhism both indicate that the code of Buddhist morality is mainly based on the sayings of the Buddha himself. There is no trace of the idea of any heavenly revelation constituting the basis tof Buddhist teachings.

The Classification of Buddhists

The Buddhists are classified into two categories: (1) the lay Buddhists and (2) the monks.

The salvation of the lay Buddhists lies in their re-birth in the high heavens, and for this purpoes they should do good deeds, give charity to mendicants, *brahmans*,worship their ancestors, observe fasting for four days in every month, observe the religious commandments, kill no animate objects, take nothing which is not given to them, utter no falsehood, do not commit fornication or adultery and do not use intoxicants. As against this, very elaborate instructions are to be found for Buddhist monks, both men and women, in Buddhist scriptures.

The above-mentioned facts with regard to Buddhism make it abundantly clear that Buddhism was essentially an ethical code and a philosophy which had immense appeal for dissatisfied and frustrated people. There being no dearth of dissatisfied and frustrated people in the world, it gradually developed into an independent religion.

During the eleventh century, however, Buddhism lapsed into its former position and became, as Jawaharlal Nehru has aptly remarked, more of a philosophy than religion.

[10] *Ibid.*, p. 33.

The Evolution of the Teachings of Buddhism

The teachings of Buddhism as found today are considered to have been systematized during the period from sixth century B.C. to the second century A.C. It was during this period that no less than four Buddhist Councils were held and, after a good deal of deliberation, these teachings were codified. The first Council was held immediately after the death of Buddha at Rajgadh in order that the Buddha's teachings could be preserved. It is in this Council that Ananda, the trusted disciple of Buddha, was denounced. The historical authenticity of this first Council is, however, doubted.

As to the differences which arose among the followers of Buddha, August Karl Reishchauer expresses his views as under:

> It is not strange that, after the death of the Buddha, his followers differed among themselves as to their interpretation of the Master's teachings. According to tradition several great councils were held to settle matters under dispute.[11]

One century after the death of Buddha another Council was held at Vaisai. The purpose of the Council was to remove the heterogeneity in the ritutals and the modes of worship found among the different sects of Buddhism. This Council agreed on Ten Points of Indulgences which were vehemently declared external, immoral, and illegal by Holy Yasa. This led to his excommunication. However, Yasa, with the consent of some of the noted Buddhist monks, nullified those Ten Points.

The Third Council of Buddhists was held in Patliputra under the patronage of the Buddhist monarch, Asoka. This Council too was in response to the problems created by the spread of Buddhism in far-off lands and among different peoples and tribes. The problem facing the Buddhists was how to preserve the real spirit of the religion which was imperilled by the differences and rivalries that had spread among the Buddhists, and had seriously impaired the uniformity of Buddhism.

Another Buddhist Council—the Fourth Council—was held during the reign of Kanishka and under his patronage, for Kanishka too was a Buddhist ruler like Asoka, and was very enthusiastic for the cause of the faith. As to the place of the Council, historical evidences on this point are not very definite. It was held either at Jullundur or in Kashmir. The task of the Council, however, was the composition and supplementation of the commentaries on the teachings of the Buddha.

[11] *The Great Religions of the Modern World*, p. 106.

The Spread of Buddhism

Due to the embracement of Buddhism by Indian rulers, particularly Asoka, Buddhism gained tremendous strength in India. Moreover, due to the religious enthusiasm and zealous efforts of Asoka and his successors, Buddhism gained considerable ground in foreign lands as well. It is reported that Buddhism spread upto Afghanistan, Central Asia, Nepal, Tibet and China in the north, and upto Burma, Siam, Malaya, Indo-China, Indonesia and the neighbouring islands and Japan in the east. During the course of its expansion, Buddhism was influenced by other religious creeds wherewith it came into contact. Hence it has been observed that:

> In its expansion it underwent great changes, so that Buddhism as a whole is really a family of religions rather than just a single religion. It usually won its way by stages of easy compromise with the local cults and this often resulted in a syncretism of varying shades in which the distinctively Buddhist element is difficult to discover. Moreover, in countries like China and Japan many of the adherents of Buddhism at the same time give their allegiance to the original national faiths, making it all the more difficult to know just what Buddhism really means to them.[12]

This statement is corroborated by the following view expressed in the handbook issued by the Information Ministry of Nationalist China:

> Buddhism in China, after it was introduced from India, during the first century, bears little resemblance to the religion in its purest form. A number of native legends, traditions, rites and duties have been added to Buddhism to give it a strong Chinese flavour.[13]

The situation in Japan, Nepal, Tibet and other Buddhist countries of South East Asia was the same. As for Malaya, its situation has been aptly described in the following words:

> Buddhism also found its way into the Malaya Archipelago, especially the island of Java, where is found one of its greatest architectural monuments, Boroboedoer. The reliefs of this great structure are a "veritable catechism in stone where every clause teaches the believer something new." Buddhism was brought to these islands largely by Hindu colonists, many of them coming apparently from areas where the Mahayana type

[12] *Ibid., p.* 90.

[13] *The China Handbook*, p. 29.

prevailed and hence Javanese Buddhism was a mixture of Mahayana and Hinduism, though Hinayana characteristics were not lacking. The coming of Islam gradually forced Buddhism out of the picture.[14]

As for India, Buddhism is concentrated in Tibet and Bhutan. Concerning the times when Buddhism flourished in India, Sardar Pannikar expresses the following view:

> In fact, in the great revival of Buddhist thought in India, beginning with Nagarjunad and Asanga, the distinction between Hindu and Buddhist thought seems gradually to become blurred.[15]

Another writer is of the opinion that:

> Buddhism, however, achieved a status as an independent religion and for several centuries was the dominant religion of a long part of India. It, too, finally blended with Hinduism.[16]

The Buddhist Sects

As we have seen earlier, the Council which took place immediately after the death of Buddha split Buddhists into two sects. One of these was termed *Mahasanghkas* and the other *Stheviravading*. Later on, there occurred a split in the latter sect and there appeared a new sect called *Sarvasthavating*. Uptil the time of the third Buddhist Council, the followers of the Buddha had been split into no less than eighteen sects. The important change that took place approximately four centuries after the Buddha had breathed his last was that Buddha began to be worshipped as a deity, although there was no concept of deity in the original teachings of Buddha. In fact, when Buddhism grew in strength and popularity in India and became the state religion of the sub-continent, Hinduism came to compromise with Buddhism and the Buddha was set up as the eleventh *awatar* (deity in human form). In view of the above, it is easy to appreciate the exaggeration with regard to Buddhism as manifested in the Hindu writings. The following statement is sufficient to illustrate the point:

> So far as the immediate future is concerned, there is little doubt that the tempo of Buddhist resurgence and revival throughout Asia, as well as that of its propagation all over the non-Buddhist world, will be accelerated with the passing of every remaining

[14] *The Great Religions of the Modern World*, p. 117.
[15] *India and China*, Delhi, 1957, p. 48
[16] *The Great Religions of the Modern World*, p. 91.

decade of the present century.[17]

Two Types of Buddhism

Some scholars classify Buddhism into two categories:

1. *Mahayana Buddhism:* This is a universal religion, the central principle of which is universal order which has been termed by Buddhism as *dharma* or law. The *dharma* shows itself to the world in the form of an all-permeating, all-embracing light, which is the creator of everything. It is this light which appeared in the form of Gautama Buddha, who is considered to be the epitome of absolute understanding and wisdom.

2. *Hinayana Buddhism:* This is the variety of Buddhism in vogue in India. Hinayana Buddhism does not seek to lead man to any stage of spiritual progress higher than that of *arhat* and this stage is attainable only by those who renounce the world, adopt poverty and deprive themselves of material resources.

The Number of Buddhists

The number of the followers of no other religion has been so fantastically exaggerated as that of the followers of Buddhism. For reasons which we shall attempt to explain later, the number of Buddhists has been multiplied manifold. For instance, a recent book contains the following passage:

> A third of the modern world is Buddhist. This is no small achievement for Buddhism. The reading of history creates an impression in the mind that if this great religion had not had to struggle against unfavourable political conditions, the conquest of the world by Buddhism would have been complete. Tibet, China with Manchuria and Mongolia, Korea, Japan, Indo-China, Siam (Thailand), Burma and Ceylon are Buddhist. Although Malaya and Indonesia cannot be claimed as Buddhist lands, the Buddhist population in these countries is not negligible. Excluding the Muslim lands in the Middle East and Russia, the whole of Asia is thus practically Buddhist.[18]

In view of the above statement, the Buddhist population of the world would come to 800 million.[19] We shall see later, in the light

[17] 2500 *Years of Buddhism*, p. 466

[18] *Ibid.*, p. 467.

[19] On the basis of the figures of 1951 Census, according to which the population of the world is 2400 million.

of authentic facts and figures, how fantastic these figures are. For the present it should be interesting to point out that the book which has been prepared by the Government of India merely reiterates the view expressed by the Indian Prime Minister, Pandit Jawaharlal Nehru many years earlier. Pandit Nehru had expressed the opinion that: "Buddhism is today the religion of the greatest number of people in the world."[20]

This would mean that the number of Buddhists exceeds the number of the followers of any other religion of the world. Now, the number of Christians in the world amounts to 750 million. Hence, according to Pandit Nehru's opinion, the number of Buddhists is at least more than 750 million. Similarly, Le Bon mentions the Buddha as a prophet whose followers number 500 million.[21] It is noteworthy that when Le Bon wrote this, the population of the world did not exceed 1,500 million. Hence, in his opinion too, the Buddhists constituted one third of the world population.

Critical Examination of Buddhist Population Figures

Omitting Indonesia and Malaya (which are Muslim majority countries), we shall examine the number of Buddhists in the countries mentioned above, plus Nepal and Bhutan whose names have been omitted, for understandable political reasons, in the afore-mentioned book prepared by the Indian Government.

Table No. 26

Buddhist Countries and their Population

No.	Name of Country	Population
1.	China (including Tibet)	580,000,000
2.	Japan	84,300,000
3.	Indo-China	29,900,000
4.	Siam	19,000,000
5.	Burma	18,600,000
6.	Ceylon	7,700,000
7.	Nepal	5,400,000
8.	Bhutan	300,000
	Total	745,200,000

20 *Glimpses of World History*, p. 37.
21 *Tamaddun-i- Hind*, p. 246.

Thus the total population of the so-called Buddhist majority countries comes to 745 million, and this includes the followers of non-Buddhist religions as well in these countries. These figures alone are enough to show that Pandit Nehru's estimates are grossly exaggerated.

Now, the number of Buddhists in India, Pakistan, the Philippines, Indonesia, Malaya and the neighbouring islands, does not exceed 2 million. Out of these 0.7 million are to be found in India and Pakistan. No authentic figures are, however, available as to the number of Buddhists in South East Asian countries. Aayway, we know that the number of Chinese in these countries is 8.5 million.[22] Now, the Buddhists roughly constitute 15 per cent of the Chinese population (as we shall see lat er in some detail). Hence the number of Buddhists in South East Asian countries amounts to 1.3 million. Thus, the number of the Buddhists of South East Asia together with the 0.7 million Buddhists of the Indo-Pakistan sub-continent, totals 2 million.[23]

This exaggeration with regard to the number of Buddhists was so obvious that the writer who contributed to the *Life* Magazine in the Great Religions of the World series brought down the number of Buddhists to 500 million. Even this reduced figure, is highly exaggerated as we shall presently see. Meanwhile, we shall attempt to show the motives actuating this fantastic over-statement.

It is our considered view that the Orientalists in general, and the French writers in particular, are to be blamed for this gross exaggeration. A reference to a somewhat similar situation, viz., the attitude of Europeans towards Hinduism, would provide some clue to the motives actuating the Orientalists. According to Sardar Pannikar:

> It is almost an epic story and its significance in creating, among Indians, a historical sense, a pride in their achievements and in their nationality, cannot be overrated. Today we talk of Mauryas, the Guptas, the Chalukyas and the Pallavas. Let it be remembered that the story of these great ages of Indian history was recovered to us by the devoted labour of European scholars in the service of the British Government in India.[24]

The same would hold true of the Dutch and French officials in Indonesia and Indo-China. These people, for reasons we shall presently

22 *Vide Chinese in South East Asia, p.* 1.

23 These figures about the Buddhists in South East Asia are obviously to the exclusion of the Buddhists in China and Japan, about whom we shall discuss latter.

24 *Survey of Indian History*, p. 212.

explain, expressed for the first time the view that the number of Buddhists is greatest in the world and their compatriots (like Le Bon uncritically accepted this statement. Thereafter everybody began to treat the concoction as a gospel truth. Even in such a standard academic work as *Encyclopaedia Britannica*, we find the deplorably careless statement that the number of the followers of the Buddha is greater than the number of the followers of any other religion.[25]

It is interesting, however, that this statement has been refuted in an article on Confucianism which appears in the same Encyclopaedia and countains the following statement:

> Dr. Zeller of the Statistical Bureau of Stuttgart gives the following estimate of the number of adherents of various religions. Of the 1,544,510,000 people in the world 534,940 000 are Christians, 175,290,000 are Muhammadans, 10,860,000 are Jews . . . 300,000,000 are Confucians, 214,000,000 are Brahmans and 121,000,000 are Buddhists.[26]

In one and the same work we find a difference of one and six in the population figures relating to Buddhism—a marvellous piece of research indeed!

Some of the major reasons for exaggeration regarding the number of Buddhists are:

(a) *Similarity between Buddhism and Christianity.*

The Christians have had an inherent sympathy for Buddhism. For one thing, they see a close similarity between the iife events of the Buddha and Christ. Moreover, they also see a close resemblance between the teachings of the two religions. Le Bon, for instance, writes:

> The stories about his life (i.e the life of the Buddha) which have reached us closely resemble the stories of the Bible. For instance, it is said that the Buddha, like Christ, was born fatherless from a virgin mother. As in the case of Christ, Buddha's birth was preceded by miracles heralding his birth. In the same way as Christ was born in the royal family of David, so was the Buddha born in a royal family.[27]

25 See Vol. II, p. 880.
26 See the same encyclopaedia, vol. III, p. 494.
27 *Tamaddun-i-Hind*, *p.* 274.

He adds:

> The similarities in the lives of the founders of these two religions assume great significance when we consider that the two religions are very much alike in their essence. Both of them preach human sympathy, equality and pious world-renunciation. Both of them consider even the conception of sin to be as much sinful as its actual commitment. Both have orders of monks and monasteries. Both have influenced hundreds of millions of people with similar teachings imparted through similar methods[28].

Toynbee writes:

> It will be seen that the Mahayana and Christianity have two institutions in common. Instead of striking against the pricks of sufferings, they both accept suffering as an opportunity for acting on the promptings of love and pity. And they both believe that this ideal is practicable for man, because the trail has been blazed for man by a supreme being, who has demonstrated his over-devotion to the ideal by subjecting himself to the suffering that is the necessary price of acting on it.[29]

Later, the same writer mentions another point of similarity between the two religions:

> For example, Christianity and Buddhism were each expelled from its homeland by a rival younger religion, which had derived its inspiration from the older religion that it was opposing and evicting. Christianity was expelled from South West Asia by Islam, Buddhism was expelled from India by a part-Buddhaic Hindu whose philosophy bears indelible marks of its Buddhist origin.[30]

(b) *Buddhism did not resist Western colonialism*

The above-mentioned attitude towards Buddhism is also to be accounted for by the fact that the Buddhists did not offer any serious resistance to the thrust of Western Imperialism m Eastern lands. It is also to be noted that those Buddhist countries which were occupied by the Western nations, particularly by France, had formerly remained under the dominance of Muslims. But so far as the genuinely Buddhist-dominated countries are concerned (e.g. Nepal, Bhutan and Tibet),

28 *Ibid.*, p. 247.
29 Toynbee, Arnold, *An Historian's Approach to Religion*, Oxford, 1956, p. 86.
30 *Ibid.*, p. 90

they were not occupied by the Western powers. Thus it is natural that the relations between Christians and Buddhists should not be embittered.

(c) *Lack of information about China and Japan*

China and Japan, which are considered Buddhist strongholds, in view of large Buddhist populations there, were not occupied by the Western nations. The result is that the real facts about the peoples of China and Japan could not be fully grasped by them. Seeing that the predominant majority of the population on coastal territories, and in those countries of South East Asia which were occupied by the Westerners, is Buddhist, they were led to believe that the majority of the Chinese and the Japanese is also Buddhist.

(d) *Prejudice against Islam and Muslims*

Although the spirit of the teachings of Islam with regard to Christianity was extremely friendly and in history too we find that Muslims have been only too generous and tolerant towards Christians, for reasons discussed elsewhere in this book, the two religions have remained involved in mutual conflicts extending over a period of several centuries. The result of this conflict was that the Christians considered Muslims their rivals and enemeies. When Europe awoke to a new life in the 18th century under the impact of the Renaissance, her industrial development enabled her to occupy foreign territories. This imperialistic drive landed Europe into further conflict with the Muslim nations. Over eighty per cent of the territories colonized by the European powers in the East (i.e. Asia and Africa), consisted of territories which had been formerly either under Muslim rule or under the Muslim sphere of influence. Also the Western powers encountered the influence of a widely diffused and constantly expanding religion. Samuel Zwemer's writings, for instance, betray a deep consciousness of Islam's strength due to its expansionist nature. Says Zwemer:

> If we regard numbers, Islam is perhaps the mightiest of all non-Christian religions; as regards its geographical distribution, it is the only religion beside Christianity which holds world empire of hearts in its grasp; and its wonderful and rapid spread proved beyond doubt that it is a great missionary religion and aims at world-conquest.[31]

The position of Islam in Africa too is alarming from the Christian viewpoint, and can be well summarized in the words of Rev. Charles R.

31 *Islam: A Challenge to Faith*, p. 155

Watson, "The missionary problem of Africa is not paganism, which fast crumbles away before the Gospel of Christ, but Islam, which resists like adamant the appeals of the herald of the cross. . ."[32]

Zwemer quotes an authority on Africa expressing the opinion that for one convert from Islam to Christianity one could find one thousand converts from paganism.[33]

Zwemer, after computing the number of Muslims in China at seventy million, quotes Arnold's *Preaching of Islam*, and expresses grave concern over the probability that Islam might triumph throughout the length and breadth of China.[34]

Under these circumstances, the Western powers were impelled, by the desire of consolidating their colonial domination and showing Muslims low, to encourage those ancient religions from which they entertained no fears. Hindusim and Buddhism were among such religions. The West did its utmost to support and encourage them. Apart from the testimony of Pannikar cited earlier, it is very much interesting to note that Pandit Jawaharlal Nehru too admits that:

> British policy was inclined to be pro-Hindu and anti-Muslim, except in the Punjab where Moslems took more easily to Western education than elsewhere.[35]

It is this pro-Hindu tendency which is evident from the fact that legends of Hindu states in South East Asia were fabricated and this area was christened as Indo-China, and Malaistan (Malacia) as Indonesia.

The part played by Christian writers in strengthening and promoting Buddhism becomes crystal clear from a perusal of the fourteenth chapter of the book cited earlier '2500 *Years of Buddhism*'. Thanks to the efforts of these Christian writers, the historical existence of the Buddha, his place of birth, the teachings of Buddhism and its history, and semi-historical and legendary tales of the success of Buddhist missionary efforts in different parts of Asia were played up before the world.

The only motive actuating these intellectual adventures was the desire to encourage Buddhists and Hindus against Muslims. This was a means to achieving that cherished desire of Christians which finds very

[32] *Ibid.*, p. 158.
[33] *Ibid.*, *p.* 204.
[34] See *Ibid.*, *p.* 72.
[35] Jawaharlal Nehru, *The Discovery of India*, Calcutta 1946, p. 407.

unambiguous expression in the writings of Zwemer. Zwemer, after expressing his satisfaction at the consolidation of Christian domination over the greater part of the world, voices an appeal to the Christian states to unite against Muslims. He concludes this appeal with the following words:

> Shall we not arise and win back the lost Kingdom? *Missions to Moslems are the only Christian solution of the Eastern question.* God wills it. Let our rallying-cry be: "Every strong-hold of Islam for Christ!"[36]

In short, the main purpose behind the attempts to magnify the number of Buddhists of the world is to belittle the power and influence of Islam. And it must be admitted that this purpose has been served fairly well.

In the beginning of the present century, even Zwemer regarded Muslims as greater in number than the followers of any other religion except Christianity. He put their number at 300,000,000. About five decades later, the world is told that both Buddhists and Hindus out-number Muslims. These figures are obviously put forth to demoralise the Muslims and mislead the ill-informed world opinion as there are no indications of a genuine lack of correct information on the part of Christian writers respecting the Muslim world. Christians are well aware of the need to remain fully apprised of the real strength of Muslims. Hence, for home consumption they have altogether different figures. *The* 1957 *National Catholic Almanac* puts the number of Muslims of the world at 416,570,028, i.e., more than 400 million. In the same *Almanac*, the number of Buddhists in 1956 is considered to be 150,300,000, which is not even twenty per cent of the number which, some time ago, was generally accepted as authentic. Should we infer, then, that now even Buddhism has begun to be considered dangerous so that a drastic reduction in Buddhist population has been felt necessary. Or, should we infer that Muslims have ceased to remain dangerous and hence, the necessity of magnifying and over-stating the number of Buddhists beyond all proportions is being no longer felt? Or has it now been realized that the former figures were highly exaggerated?

It is for the Western scholars to furnish replies to such questions which naturally arise in an impartial mind due to the puzzling inconsistencies in the Western compilations on the subject.

Let us revert to our scrutiny of the number of Buddhists in China and Japan.

[36] *Zwemer*, pp. 255-56.

CHINA

The Chinese follow a number of religions and not only Buddhism. In the light of the statements found in the *China Handbook*, issued by the former Government of China in 1943, and also in the light of other standard writings on the subject, we have seen earlier that the followers of the following six different religions are to be found in China:

(1) Confucianism, (2) Taoism, (3) Ancestor-worship, (4) Buddhism, (5) Islam, and (6) Christianity. The majority of the Chinese professes Confucianism and not Buddhism.[37]

To state briefly, the following is the actual position of the followers of these religions in China:

(1) *Confucianists:* Confucianism is not only the local and the oldest religion of China but also the religion of the majority of the Chinese people. It has remained the state religion of China for over two thousand years. Confucianism is totally different and distinct from Buddhism and has recently been gaining strength due to the resurgence of nationalistic feelings. According to a number of estimates, it would be safe to put the number of Confucianists in China at 350 million.

(2) *Taoists:* Like Confucianism, Taoism is also a local and ancient religion of China. In the past it had been the state religion of China for some time like Buddhism and Confucianism. In the coming chapter we have dealt with Taoism at some length. On the basis of reliable sources the number of Taoists in China amounts to at least 50 million.

(3) *Muslims:* We have discussed in detail the number of Muslims in another chapter of the book. On the basis of authoritative opinions of Western scholars, the number of Muslims in China is at least sixty million.

(4) *Ancestor-worshippers:* Ancestor-worship is a distinct religion in China and quite a significant one too. In fact, it is a contemporary form of paganism. The exact number of ancestor-worshippers is not mentioned in official reports, and hence one is forced to rely upon other sources. Their number, to the best of our computation, is forty million.

(5) *Christians:* According to the 1957 *National Catholic Almanac*, the number of Catholics in China is three million.[38] Since China

[37] For details see the chapter on Confucianism.

[38] 1957, National Catholic Almanac, p. 335.

and the neighbouring countries of South East Asia have been under the political influence of Protestant countries and some of them have actually been ruled by them, we can safely presume that their number would at least equal the number of Catholics. To be on the safer side we have presumed that the total number of Protestants and the followers of Eastern Chureh in China is 3 million. Thus the total Christian population of China would come to six million.

Now the Buddhist population of China can be calculated by reducing the total number of the followers of the above-mentioned five religions from the total population of China. On this basis have we drawn up the following table.

Table No. 27

The number of the Followers of various Religions in China

No.	Religion	Population
1.	Confucianism	350,000,000
2.	Taoism	50,000,000
3.	Ancestor-worship	40,000,000
4.	Islam	60,000,000
5.	Christianity	6,000,000
6.	Buddhism	74,000,000
	Total	580,000,000

Thus the number of Buddhists in China is 74 million.

JAPAN

With regard to Japan too, as we have pointed out earlier, it has been wrongly presumed that its entire population is Buddhist. In fact the majority of the Japanese consists of the followers of Shintoism. In our survey of Shintoism we shall see, on the basis of realiable and authentic statements, that the followers of Shintoism are in majority and that their number is at least fifty million while the number of Buddhists, in no case, exceeds twenty million.

Non-Buddhists in Buddhist Countries

In the following table we have shown the number of the followers of different religions in the Buddhist countriesas also the number of Buddhists in these countries.

Table No. 28

Religion-wise Population figure of Buddhist Countries

No.	Name of the Country	Total Population	Muslims	Pagans	Christians	Followers of Chinese Religions	Hindus	Total Non-Buddhists	Buddhists*
1.	Vietnam	25,028,000	2,500,000	1,500,000	2,759,308				
2.	Laos	1,260,000	126,000	75,000	21,848	775,000	600,000	9,215,156	20,872,844
3.	Cambodia	3,800,000	386,000	232,000	240,000				
4.	Thailand	19,193,000	1,900,000	1,171,000	189,524		100,000	3,360,524	15,832,476
5.	Burma	18,059,000	1,885,000	480,000	298,000	2,200,000	700,000	5,563,000	12,496,000
6.	Ceylon	7,940,000	600,000	324,000	1,234,456	255,000	1,300,000	3,713,456	4,226,544
7.	Nepal	5,400,000	130,000	18,000	..	..	2,500,000	2,648,000	2,752,000
8.	Bhutan	300,000	..	..	..	..	100,000	100,000	200,000
	Total	80,980,000	7,527,000	4,970,000	4,743,136	2,455,000	4,700,000	24,600,136	56,379,864

*Total population minus total Non-Buddhist population.

Buddhist Minorities

Buddhists are also found in other countries besides South East Asia and China and Japan. They live as minorities in India, Pakistan, Malaya, Indonesia, the Philippines, Borneo, Singapore, etc. Figures regarding the number of Buddhists in India and Pakistan are available and have been included in the following table. The number of Buddhists in China and Japan has already been calculated. However, no figures are available in respect of the number of Buddhists in those South East Asian countries where they live as minorities. Whatever figures are available in the book entitled *Chinese in South East Asia.* relate merely to the Chinese in these countries. In view of these figures, we have worked out the number of Buddhists on the basis that Buddhists roughly constitute fifteen per cent of the Chinese population.

Table No. 29

The Number of Buddhists in non-Buddhist countries

No.	Name of country	Buddhist Population
1.	India	400,000
2.	Pakistan	300,000
3.	China	74,000,000
4.	Japan	20,000,000
5.	Malaya	400,000
6.	British Borneo	33,000
7.	Singapore	18,000
8.	North America	165,000
9.	South America	35,000
10.	Europe	60,000
	Total	95.411 000

Buddhist Population of the World

The total number of Buddhists in the world has been shown in the following table:

Table No. 30
Total Number of Buddhists

1.	Buddhists in Buddhist majority countries	56,378,864	(vide Table 28)
2.	Buddhist minorities	95,411,000	(vide Table 29)
	Total	151,790,864	

Thus the total number of Buddhists in the world is a little over 150 million. This calculation of ours approximates the figure given in the 1957 *National Catholic Almanac* which is 150,310,000.[39] The *Almanac*, however, does not mention the sources on which this conclusion has been based. We have explained the entire process of our calculations in order that their validity could be scrutinized.

Area and Political Strength

At present there are the following nine countries in which Buddhists are in majority. Their total area, as specified below, comes to 2,063,331 sq. kilometres which is 1.5 per cent of the total area of the world.

Name of Country	Area in sq. km.
1. Tibet	..
2. Nepal	140,000
3. Bhutan	50,000
4. Ceylon	66,607
5. Burma	677,924
6. Thailand	514 000
7. Cambodia	139,000
8. Laos	236,800
9. Viet Nam	229,000
	2,063,331

Out of these, seven are members of the U.N. The two Buddhist countries which are not members of the U.N. are Bhutan and Tibet.

Casting a glance at the ups and downs of human history it becomes evident that the situation of no other religion has been as miserable and helpless as that of Buddhism. In India, a country once under Buddhist rule, there remain to-day only a few hundred thousand Buddhists. The rest of the population has been converted back to Hinduism. In the northern part of India, the Buddhist country, Bhutan, is under the domination of India. And in view of the shadows of increasing poli-

[39] 1957 *National Catholic Almanac*, p. 343.

tical influence of India over Nepal, the future of Buddhism can not be considered secure even in that country. Tibet is at present under the full-fledged domination of Communist China. The same is the case of Viet Nam and of Cambodia. As for Cambodia, Laos, Thailand, and Ceylon, their total population is 50 million out of which the Buddhist population is approximately 40 million. As regards the rest of the Buddhist population, out of which 90 million are in China and Japan, they are under subjugation politically, and confront grave dangers religiously. They are encountering the numerically more powerful religions of Confucianism and Shintoism on the one hand, and the totalitarian and anti-religious might of Communist imperialism on the other. Thus, Buddhism is faced with a situation which is graver than that confronting other religions. More than half of the Buddhist population is under the Communist yoke.

The two thousand five hundred years' history of Buddhism shows that while it is capable of attracting the pessimistically-inclined people of different countries and faiths, it is incapable of facing the challenge of other religions and is ultimately defeated. Buddhism has suffered this fate at the hands of Hinduism in India, at the hands of Islam in Central and South East Asia, at the hands of Confucianism and Taoism in China, and at the hands of Shintoism in Japan, and now, as the latest, at the hands of Communism in China, Tibet and Viet Nam. In the remaining countries viz., Thailand, Burma and Ceylon, there being no local religion except paganism, Buddhists had had to encounter no such force. It is the natural outcome of the teaching of Buddhism which stresses merely the spiritual and cultural aspects to the neglect of the political aspects. A scholar of Buddhism, Mahir Sangharakshint, expresses the following opinion:

> As far as our knowledge goes the Buddha confined his attention strictly to questions of religious discipline, and refrained from making any pronouncement upon the relative merits of rival political theories and systems. During his lifetime, as is well known to historieans, two types of governments prevailed in north-eastern India, the monarchical and the republican; but the Buddha did not praise or condemn either.[40]

In short, Buddhism had blundered in neglecting state—the real pillar of strength in social life. Buddhism had to pay for it very dearly throughout the two thousand years and a half of its history. As for the future of Buddhism, it appears to be even darker, for in this age of terrific educational, industrial and scientific progress, the importance of state is bound to grow rather than to diminish in future.

[40] 2500 *Years of Buddhism*, pp. 448-49.

SUMMARY

			Percentage
A. Population			
	World Population:	2,410,000,000	
	Buddhist Population	151,790,864	6
B. Area			
	Area of the world	135,100,000 sq. km.	
	Area under Buddhism	2,063,331 sq. km.	1.5
C. Political Strength			
	Number of the Member States of the U. N. O.	99	
	Number of the Buddhist Member-States of the U. N. O.	7	7

************************************** VI ****

Taoism

Taoism is one of the three "Teachings" (*Sam Chiao*) of China, the other two being Confucianism and Buddhism. Like Confucianism, and unlike Buddhism, it claims to be a natural growth.

The primary source for our knowledge about Taosim is *Tao Teh King*. This small book of about 5000 characters, usually divided into two parts, the one 'concerning Tao' and the other 'concerning Teh,' and comprising 81 chapters, is traditionally ascribed to Lao-Tse (born 604 B.C.), an older contemporary of Confucius. Lao Tse is said to have been an official at the court of Chow and to have been visited to on one occasion by Confucius who, after the interview, compared him in his lofty incomprehensibility to a soaring dragon. Despairing of the world, Lao-Tse retired from office and disappeared through western passes the guardian of which induced him, before leaving, to compose *Tao Teh King* as a record of his teachings . . . Si Ma Chien (d. 85 B.C.) who gives the more sober account of Lao Tse, gives also the names of his son and grandson and of the great grandson of his grandson. He tells us further that about the middle of the second century B.C. a book of Lao Tse was favourite with the widowed empress of the second Han Emperor. The Emperor King (150-143 B.C.) is said to have made it a 'Classic.' Still farther back than Si Ma Chien we have in Huwainan (d. 122 B.C.), Han Fei (d. 230 B.C.), and Chwang Tse (414 B.C.), many quotations from Lao Tse which are to be found in the *Tao Teh King*. According to Legge, the first two or three authors quote the whole or parts of 71 out of 81 chapters of that book. As a review of evidence thus surmised, Legge concludes that he does not know of any other book of so ancient a date of which the authenticity of the origin and genuineness of the text are so well preserved. Criticism has, however, been

busy with Lao Tse and with his book.

Lao Tse may mean old philosopher or 'old philosophers.' *Tao* means 'a way,' either the ethical way, the way that men should follow or the method of action by Heaven (of course, of Providence) or prescribed by Heaven for man's following.

In Lao Tse's system of religious thought knowledge or what may by courtesy be termed as knowledge, occupies a prominent part. According to him, it is by freedom from desire that we can attain to a knowledge of the mysteries of Tao. There is no need for the sage to expatiate over the world. Without moving out of doors he already knows, for nature has a universal law.

Lao Tse's practical teaching is signified by the word '*Teh*' which, next to *Tao*, is his key word. Like *Tao* it received from Lao Tse new meaning, since it is the outcome of *Tao*. There is indeed a *Teh* which begins where *Tao* ends. This is the *Teh* which is the result of effort, the self-conscious *Teh*. *Teh* in the Taoist sense is usually distinguished by the epithets—'mysterious,' 'large,' 'lasting,' etc.

Lao Tse's practical teaching is completed by his speculation on Physiology and Politics. As to the former, it is asserted that the Taoist adept attains to 'lastingness.' There is no place of death in him and so he passes through dangers unscathed. In Lao Tse politics, as in his ethics, there are attractive thoughts, e.g. the protest against luxury in the court along with misery among the people, and the detestation of war. The Taoist method of government is *laissez faire*. The sagely King does nothing, and everything comes right of itself.

The history of Taoism immediately subsequent to Lao Tse is obscure. Later its development can be traced in a succession of authors:

(1) The earliest of these authors may be Lieh Tse, but the authenticity of the work ascribed to him is doubtful. According to him, all the things are in perpetual transformation. The ultimate basis of all is a vague something.

(2) The most brilliant of the Taoist writers is Chuang Tse. In him as little as in the *Tao Teh King* is there any systematic exposition of Taoism. In the development of his view he uses various literary devices —anecdotes, allegory and imaginary conversation. Confucius is also introduced speaking in quite a Taoist vein. A paragraph more quoted perhaps than any other from Chuang Tse is that in which he hesitaes to decide whether he is Chuang Tse dreaming that he is a butterfly or a

butterfly dreaming that he is Chuang Tse.

(3) Other writers reckoned as belonging to the Taoist school are Hun Fei Tse (d. 230 B.C.) and Huwainan Tse (d. 122 B.C.).

Later Taoist literature is voluminous and reflects the medley of subjects which make up Taoism, such as the search for immortality, the conquest of the passions, amulets, the observances of fasts and sacrifices, rituals and charms, and the multiple objects of worship. Probably the most popular of all Taoist writings is "The Tractate of Actions and their Retribution" which dates from the Sung dynasty.

Chung Tao Ling (A.D. 34) has been regarded as the founder of present-day popular Taoism, which is not unfairly regarded as a mass of superstitious magic. Chang Tao Ling is said to have received from Lao Tse himself, who appeared to him from the realm of spirits, a sword and other apparatus by virtue of which he was able to exercise control over the spiritual world. Descendants of Chung Tao Ling, in each of whom, it is said, the soul of their ancestor is successively incarnate, have inherited his powers, and since A.D. 748 hold, by Imperial decree, the hereditary dignity of "Master of Heaven." After the introduction of Buddhism into China, Taoism shows very evident traces of Buddhist influence which was particularly potent in the third and the sixth centuries A.D. In its religious literature and practices it follows Buddhist models, and borrows Buddhist phraseology. It has its temples, priesthood and monasteries. The gulf between the Taoism of the *Tao Teh King* and present day Taoism is a wide one. In some of the secret societies also the elements of higher Taoism survive.

During its long history Taoism has experienced a considerable vicissitude of political favour and disfavour. With the Chin dynasty Taoism was in favour and it continued to enjoy Imperial patronage under the early Han dynasty. Thereafter its political relations were chequered, e.g., in sixth century it was suppressed in favour of Buddhism while in the eighth century it was honoured by the Emperor Hsuan Tsung. After other such vicissitudes it was, by the later Manchu dynasty, reckoned along with Buddhism as a heterodox teaching in contrast to the sacred teachings of Confucius.

Taoism in modern China, according to Lewis Hodus:

> . . . is divided into two schools, the Northern and the Southern. The Northern School emphasizes meditation, and metaphysical speculation, and practices breathing. The Southern school was located at Lung Hu Shan (Kweiki Kiangsi province) until 1927. It was headed by the so-called Taoist pope who had charge

of Taoist priests living in families, and dispensed charms, amulets, and incantations.[1]

Taoist teachings are considered to be highly eclectic. As Lewis Hodus has observed:

> . . . .many of these (i.e. Taoist) societies set up more inclusive gods. Some of them placed above their old gods the God of all Religions. Christianity, Islam, Buddhism, Confucianism and Taoism were viewed as ways of salvation under the direction of the God of all Religions. For example, in a model prison in Peking, in 1912, there was a lecture hall. Behind the chair of the speakers were five images: Christ, Lao Tse, Confucius, John Howard (the eighteenth century English philanthrophist), and Muhammad.[2]

Number of the Followers of Taoism

It is difficult to estimate the total number of Taoists. As the Ministry of Information of the former Government of China stated, it is almost impossible to determine the exact number of the followers of different religions in China, despite the various claims that are made in that regard.[3]

However, it is well-known that Taoism is one of the great religions of China, and the number of its adherents is less only than of those of Confucianism and Buddhism. It is for this reason that Dr. Saeeduddin Ahmad, Chairman of the Department of Geography, University of Panjab, has estimated the total number of Confucianists and Taoists to be 350 million. *The Encyclopaedia of Religions and Ethics* places the Taoist population at 50 million. This figure, however, refers to a period of time when the total population of the world was 1,530 million. Taking into consideration the fact that at present the population of the world is 2,400 million, we can safely presume that there are at present at least 50 million followers of Taoism.

Area and political power

Taoism is concentrated almost entirely in China with a very small number of Taoists in Japan, and in both the countries the Taoists are in minority. Hence they have no state which they can call their own and no territory which they can regard as exclusvely under their influence.

[1] *The Great Religions of the Modern world*, pp. 39-40

[2] *Ibid.*, p. 41

[3] See *China Handbook*, p. 27.

SUMMARY

A.	**Population**		**Percentage**
	World Population:	2,400,000,000	
	Taoist population	50,000,000	2
B.	**Area**		
	The Area of the world	135,100,000 sq. km.	
	The Area under Taoism	..	..
C.	**Political Strength**		
	Number of the Member states of the U. N. O.	99	
	Taoist Member states of the U. N. O.	..	..

** VII ****

Sikhism

Sikhism originated in India. Its founder, Guru Nanak, was born in 1469 and died in 1539. Thus, Guru Nanak's birth took place fourteen years before that of Martin Luther. He was born in a Khattri family of the Panjab. His father was in the service of a Muslim landlord, and thus it is probable that he became familiar with Islam in his early age due to the close contact of his family with Muslims. It is also reported that he travelled to Mecca. There is no doubt, however, that he was influenced by Islam much more than were other Khattries. About Sikhs, Emperor Akbar is reported to have said: "Khattries are staunch Hindus. It is amazing that they gave the Sikhs a religion and its founder, although very few of them are its followers."

The Religion of Sikhs

A convert to Islam from Hinduism, Shaikh Muhammad Ubaiyd Allah (formerly named Anant Ram), writes as follows about Sikhism:

> Some Nanak-Panthi Hindus are under the impression that they are free from polytheism and that their *guru*, Nanak, as well as other *gurus*, were never guilty of polytheism. They contend that there is a frequent reference to monotheism in Nanak. The reply to this is: 'If Nanak has not been guilty of polytheism, then why did you not dissociate yourselves from polytheism? Why did you not obey the Prophet Muhammad (peace be on him)? Avoidance of polytheism is accepted by God only when one follows the prophet of God.' And if they argue that Nanak himself has praised the Prophet, for instance, when he said: "Without following Muhammad, even worship is vain," or when he

> said: "First comes the name of God; then the name of the Prophet; and then recitation of the *Kalima* (the Islamic Article of Creed), in order that you might be accepted at the shrine" —then tell them that if these sayings are really those of Nanak, then it is incumbent upon you to follow them, to recite the *Kalima* with faith and become Muslim.[1]

The biographers of Guru Nanak narrate that Sikhism was a peaceful religion, very much influenced by the teachings of Kabir, whom Nanak had met, or as other reports indicate, whose disciple Nanak was.[2] It seems probable that Sikhism is an attempt to conciliate between monotheism and Hinduism. But according to the *Encyclopaedia of Religions and Ethics*, it is a reaction against Brahmanic or Hindu religion:

> Socially and politically as well as in religion, Sikhism opposed the influence of the Brahman and the system which he taught and represented. . . His (i.e. Nanak's) preaching was intensely monotheistic and largely directed against the pretensions of the priestcraft. . . He composed religious hymns, being thus the first contributor to the Granth (q.v.) but his teaching had no political aim.[3]

Encyclopaedia Britannica also considers them a sect, dissenting from Hinduism, which arose in the Punjab, where most of its followers are concentrated.

Sir Lepel Griffin refers to Sikhs as a people who looked with contempt and disdain at the restraints imposed by Hinduism and used to disregard them whenever they found them to be against Sikh communal interests.

The famous Arya Samaji leader, Sir Gokal Chand Narang, has enumerated the following differences between Hinduism and Sikhism in his *Introduction to Sikhism:*

> The chief point in Nanak's doctrine which distinguished it from vulgar Hinduism of his time, was the unity of the Supreme Being.
>
> The next important point on which we find some difference between common Hinduism and Sikhism, as embodied in the teachings of the Guru, is the absence of idol-worship.

[1] *Tuhfa-i-Hind*, Delhi, pp. 73-74.
[2] See *Modern Religious Movements in India*, p. 360
[3] *The Encyclopaedia of Religions and Ethics*, Vol. XII, p. 507.

> The third characteristic of Sikhism, as founded by Govind Singh, is the utter disregard of form.
>
> The fourth and the last special feature of Sikhism is the great emphasis laid on name. This means the constant repetition of any of the names of God.[4]

As for the influence of Islam and Islamic monotheism on the thought of Guru Nanak, it is fully evident from his poems and prayers. It is sufficient to say about the Guru's way of thinking that he had paid two visits to Shaykh Farid at Pak Patan and had benefited from his favourite disciple Shaykh Ibrahim. The following dialogue has been quoted:

> Nanak, thou sayest, "There is only one God; why should there be a second? I say: 'There is one Lord and two ways; which shall I adopt and which reject?" The Guru replied: "There is but one Lord and one way; adopt one and reject the other; why should we worship a second, who is born and dieth? Remember the one God, who is contained in sea and land."[5]

In sharp contrast to this was Nanak's attitude towards Hindus. Whenever he met Hindu *yogis*, he would refute their teachings. It is reported that after one of such discussions:

> The Guru decided to visit Makka, the pole star of Mohammedan devotion. He distinguished himself in the blue dress of a Mohammedan pilgrim, took a faqir's staff in his hand and a collection of his hymns under his arm. He also carried with him in the style of a Mussalman devotee a cup for his ablutions and carpet whereon to pray. And when an opportunity offered, he shouted the Mohammedan call to prayer like any orthodox follower of the Arabian prophet.[6]

The monotheistic teachings of Islam had such a deep impression on Guru Nanak that when he went to Ceylon he is reported to have conveyed them to the king. According to Macauliffe:

> The King again inquired if he were a Hindu or a Mohammedan. The Guru continued his enigmatical replies: "The true Guru has solved the problem of two ways. It is he, who fixeth atten-

[4] *Introduction to Sikhism*, Lahore, 1909, pp. 388-89.

[5] Max Arthur Macauliffe, *The Sikh Religion*, Oxford, 1909, p. 102.

[6] *Ibid.*, p. 114.

> tion on one God, and whose mind wavereth not, who can understand it.[7]

Arya Samajis are the staunchest sect among Hindus and are well known for their intense hostility towards Islam. But even Gokal Chand Narang, who is an Arya Samaji, could not deny the influence of Islam on Sikhism, although he admits it in his own peculiar style:

> It may be at once conceded that Islam had something to do with the advent of Sikhism. In fact, there might have been no Sikhism or it would probably never appear in this form if Islam had not crossed over the boundaries of India.[8]

The distinguished Sikh political leader, Sir Jogendra Singh, writes:

> In a wonderful way the voice of Guru Nanak speaks, without any variation through all the Sikh Gurus, of the unity of God, of single-hearted devotion to Him as the only means of salvation, and of gentle, graciously fearless and clear-headed living.[9]

Death of Guru Nanak and his Successors

Guru Nanak died in 1538 or 1539 at the age of 64. Before his death he nominated a Khattri disciple named Angarh, who had no blood-kinship with him, to be his successor. It is generally believed about Nanak (as also about Kabir) that after his death a dispute arose whether he was a Hindu or a Muslim. When people went to see his dead body in order to decide on the issue, nothing was found there except flowers. It is also said that Nanak had met Emperor Akbar.

Granth, The Religious Book of Sikhs

Guru Nanak had composed poems and prayers for his followers, and these have been carefully preserved by Sikhs. The second Guru invented Gurmukhi (Punjabi) script. The fifth Guru compiled them in a book along with the songs and sayings of Kabir and of fifteen other leaders. This is called *Adi Granth*, or the real *Granth*. The tenth Guru has added much to it, making it the Holy Book of the Sikhs. Before death, the tenth Guru asked the Sikhs not to have *gurus* any more. He also requested them to regard the *granth* as their *guru*. Since then this book has been the spiritual fountainhead of the Sikhs.[10]

[7] *Ibid.*, p. 155.
[8] Cited in *Ibid.*, 369.
[9] Foreword to *Introduction to Sikhism.*
[10] See *Modern Religious Movements in India*, p. 33.

The second *guru* died in 1552 or 1553. Before his death he appointed Amar Das as his successor, who added many prayers to Granth and appointed Ram Das as his *chela* (disciple). Ram Das became the successor of the Guru in 1547. Ram Das had visited the court of the Emperor Akbar and founded Ramdaspur, which was later known as Amritsar—a well known holy place of the Sikhs.

In 1581 his youngest son Arjun Deb became the Guru. He introduced new characteristics in the Sikh religion as he introduced pompous dress instead of the dress of *faqirs* and even asked his followers to pay him *ushr* (i.e. tithe). It is said that he sent Sikh missionaries to Kabul and Kandhar. His relations with the Muslims (for example Mian Meer) were very good. His staunchest enemies were the Finance Minister of the Governor of Lahore and his brother Karther Chand who had personal grudge against Guru Arjun Singh. He created misapprehensions in the mind of Khusro, the son of Jahangir. Consquently, Arjun Deb was arrested and subsequently lost his life.[11]

In 1606, Hargobind Singh, the only son of Ram Das, became the Guru. He also gave up asceticism and adorned himself with two swords —one as a symbol of sainthood, and the other as a symbol of worldly power. He fought against the Moghul emperors, was defeated, and remained a captive in the fort of Gawalior for twelve years. At last he was released after paying ransom and died in 1645. As his son Gurdatta had joined Udasi sect, his grandson Har Rai became the Guru. Har Rai joined the rebel prince Dara Shikoh in his conspiracy and after his defeat requested the emperor to pardon him and sent his son Ram Rai to Delhi. Harkishan, the second son of Har Rai, was appointed his successor and died in Delhi. He appointed a person from Bakhla as his successor but a group of Sikhs elected Tegh Bahadur as their *guru*. Many significant events took place during the guruship of Tegh Bahadur. Ram Rai founded his own sect which is found in Deradoon. Dhermal, who was probably the elder brother of Har Rai, declined to accept Tegh Bahadur as his guru, took possession of the Granth and favoured Ram Rai. Due to this staunch opposition from his own co-religionists Tegh Bahadur had to flee and take refuge in mountainous regions. He wandered about Malwa, Southern Punjab, Kurk Shetar and Southern India, from one place to another. At last he was defeated by Aurangzeb and put to death in 1655 at Delhi.

The tenth and the last guru was Gobind Singh who is the founder of the aggressive Sikh religious state. He was born in 1666 at Patna and was made the Guru at Anantpur. He wanted to make the Sikhs a

11 *The Encyclopaedia of Religions and Ethics*, vol. II, p. 507.

noble (*Khalsa*) race. He called his followers 'Singh', instead of 'Rai.' He was an educated man and became a military leader. He refused to pay tribute to the rulers of the neighbouring regions which led to wars with the Hindu princes. At the request of these local rulers, the Moghul Army came to help the Hindu princes. Guru Gobind was defeated and he and his sons were arrested, but, somehow or other, he managed to escape. After the death of the emperor Aurangzeb, Guru Gobind Singh lent his support to Aurangzeb's son which led to his rescue. Later in 1718 a Pathan stabbed him to death.

Reasons for the Change of Sikh Attitude

As has been described above, Sikhism was a non-political religion in the beginning. Its founder was very much influenced by the teachings of Islam owing to which the imprint of monotheism on his teachings is very deep and conspicuous. It is for this reason that he remained on very good terms with Muslims. But after his death some of his successors began to interfere in governmental affairs and in the internal politics to give active support to some of the rival claimants to the throne and had thus had to face the natural consequences as the central authority, on occasions, had to adopt stern measures against them in the interest of law and order.

But it is proved beyond doubt, from historical evidences, that the blame of ill-treatment of some of the *Gurus* by the Moghul Government lies squarely on the shoulders of Hindus and Sikhs. The Government had always adopted a forgiving attitude towards the Sikhs to such an extent that a historian might well consider the attitude to be devoid of tactfulness. But when a section of Sikhs and Hindus constantly complained against the Guru, the government had perforce to take strong measures provided the allegations were proved. As for the actions taken against Guru Gobind Singh and Guru Arjun Singh, the following references will reveal the truth:

> Sikh literature shows that when Jehangir came to know of the excesses of Chandu Lal, and that the execution of Arjun was the outcome of the personal hostility of Chandu Lal, he brought his proverbial sense of justice to bear on the issue, dismissed him forthwith, and surrendered him to *guru* Har Gobind, and wrote to him that this man was the assassin of his father, and he had every right to deal with him the way he liked.[12]

In the words of a Sikh writer: "Once the eagle of Shah-Jahan flew away from him to the Guru. On demand from the Emperor the

[12] *Tarikh-e-Guru Khalisa*, pp. 63, 70.

Guru declined to return it. . . regarding it as inconsistent with his dignity."[13] It is also reported that, under the instruction of the Guru, a *Jat* stole two horses from the royal stable and handed them over to the Guru. This led to an attack on him of the royal troops.[14]

However, the enmity between Muslims and Sikhs is largely the result of the doings of a Hindu faqir Banda Bairagi. His real name was Lachman, and he was a citizen of Jammu. He wanted to make himself the eleventh guru. For this reason he met the tenth guru Gobind Singh in South India and pretended to be his slave (*banda*) and became known by this very name.[15] But it is said that Gobind Singh did not accept him as his disciple and expressed to him the desire that he should not fight against the Sikhs. Banda Bairagi took no notice of his instructions, put on royal robes, and began to rule over the Sikhs.

He held a court at Amritsar in 1717 and declared himself to be the eleventh Guru, and started plundering the country and killing Muslims and thus he engaged the Sikhs against the Muslims. In 1761 many Sikhs dissociated themselves from him because of his cruelty and fought against him on the side of the Muslims. He was defeated and arrested and was taken to Delhi where he was killed. Actually he used the opportunity which arose as a result of the weakness of the Moghul empire after the death of Emperor Aurangzeb, to engage Muslims and Sikhs with one another and thus weaken both.

Sikh Sects

Sikhs are divided into five main sects, namely Orsi, Hendali, Artenas, Namdari and Akali. About the two last named, which are comparatively more important, the following information may be of some interest.

Namdari Sikhs: This sect was initiated by Bhai Ram Singh who was a soldier in Raja Ranjit Singh's army. He was a religious man and a disciple of an Orsi saint of Baba Balak Ram and wanted to reform Sikhism. His followers believe that Baba Balak Ram was the eleventh and Bhai Ram Singh was the twelveth Guru. This sect is noted among Sikhs for its piety and the dress that it wears. The members of this sect do not take food prepared by a non-Namdari, and wear *Khaddar* (a rough, hand-woven cloth). They used to boycott British post offices and judicial courts. At one time they tried to overthrow the British and restore Sikh domination. They hate Muslims intensely because,

[13] *Ibid.*, p. 80.
[14] *Ibid.*, *p.* 81.
[15] *Encyclopaedia of Religions and Ethics*, p. 505.

like the Hindu, they consider the cow to be a sacred animal. For this reason they killed some butchers of Amritsar and were consequently executed. They attacked a Muslim state of Punjab, Malir Kotla, as a result of which fifty of them were killed by cannon fire, Due to their rebellious activities their leaders from all over the Punjab were arrested by a British officer of Ambala Division and were sent to Rangoon and Andman. Ram Singh was sent to Rangoon and was not allowed to return, although such ban on other Sikhs has been lifted. Guru Partap Singh, a nephew of Baba Ram Singh, is the Guru of Namdari Sikhs. They are said to be 700,000 in number.[16]

Akali Sikhs: This sect came to existence later and was organized after the first world war to rid *gurdwarahs* of the control of the mahants. The sect is largely of a political nature.

What Banda Bairagi and the Sikh followers, under his influence, did can be estimated from the following:

> The afore-mentioned banda seldom faced the royal army. Mostly he used to attack secretly, according to the methods of guerrilla warfare, and used to wander around plundering people. He had no settled abode. He used to leave no stone unturned in killing and destroying and plundering people, in pulling down the mosques of Muslims and desecrating their graves.[17]

Mirza Hairat has cited the following evidence of an Extra Assistant Commissioner:

> Sikhs were very hostile to Muslims. They did not allow the call of the prayer. They used to occupy mosques; reciting *Granth*, and called it *Mastgarh*. . . Observers say that wherever they went, they picked up earthen utensils of the followers of any other religion, particularly Islam, and struck them five times with shoes and then cooked food in them.[18]

Political Condition

Sikhs ruled over the Punjab during the first half of the nineteenth century. Before the struggle for independence in 1857, their state had come to an end at the hands of the British. Nevertheless, there had survived in the Punjab several small Sikh states, the most well known

[16] *Cf.*, *Sikhism, op. cit.*, pp. 332-35.
[17] Sayr Tabatabai cited in *Al-Furqan* (*Shah Waliyullah Number*,) p. 115.
[18] *Ibid.*, p. 188.

being Patiala and Nabha. These states represented different sects of Sikhism. Sir Lepel Griffin remarks:

> The Sikh people, most of Jat descent, are roughly divided into two great classes, named from the districts they inhabit, the Manjha and the Malwa, and the origin and history of these are altogether different. The Manjha is the name of the southern portion of the B'ari Do'ab (the do'ab signifying a tract of country between two rivers, the Beas and the Ravi), in the neighbourhood of the cities of Lahore and Amritsar; and the Manjha Sikhs, by a convenient enlargement of the term, may be held to include all those who at the time of the final dissolution of the Muhammedan power, were resident to the north of the river Sutlej.[19]

Malwa is situated in the south of this river and extends upto Delhi and Bikaner.[20] The Sikhs living here are the dwellers of this region and had not migrated from Manjha nor had they come over here to plunder the people. They are known as Namoor Sikhs and Phalkalyan family, with Maharaja Patiala at its head, is their leader.

Even during the reign of the Sikhs themselves, or during the British rule, the population of Sikhs had never been very large. Sir Lepel Griffin says:

> It is no use to expect from the Sikh more than he can give.
>
> His value to the British Government was shown in the Mutiny, when the Prajas of the Transand Cis-Sutlej, Patiala, Nabha, Jind and Kapurthala, on the very first alarm and without waiting to discover whether the omens were auspicious or hostile, placed themselves at the head of their troops and marched to Delhi to fight against the enemies of the English Government. Their gallant example was followed by the Sikh people throughout the province, and India was recovered for the Queen as much by the loyalty and devotion of her Punjab subjects as by the bayonets of the English soldiers. But the Sikh is not of much value in the office or the municipal committee.[21]

But the opinion that the Sikhs are not fit for any office or for working in municipal committees is entirely baseless. Sikhs have been ruling over many states such as Patiala, Nabha, Kapurthala, and there are many Sikh ministers in the Punjab provincial Government as well as in the

19 Lepel Griffin, *Ranjit Singh*, Oxford, 1892. p. 19.
20 This Malwa is different from the one in South India.
21 *Ranjit Singh, op. cit., p.* 35.

Central Government of India. Upto the partition on 1947, Sikhs had occupied a position of considerable political importance, particularly in the Punjab. Being brave and hard-working they had influence in the Military as well. Griffin writes about them:

> The Sikhs, alone of our native troops, can be taken in large numbers and for long periods, on foreign services, on the condition that they be well paid, for they have as keen a knowledge of the value of money, and as great a love of saving, as the Scotch.[22]

It is a pity that the leaders of this brave nation did not possess the insight to judge where their best interests lay. They un-questioningly trusted the promises made to them by the Hindus. After partition they plunged into active fight against Muslims which weakened their position. They were scattered in different parts of India in order to put an end to their political power. With this purpose in view military strength and political power of the Sikh states of East Punjab were shattered on the one hand and, on the other, was initiated a full-fledged campaign of converting Sikhs to Hinduism. Thus, we are told, on the authority of the Indian Census Report of 1951, that the Sikhs are being converted to Hinduism at a very rapid pace. In the appendix to the Indian Census Report of 1951, (no. 2, p. 19), it has been stated that the increase in the population of Hindus was due to the migration of Muslims to Pakistan and the conversion to Hinduism of those who had only superficially become Christians or Sikhs.

Comparing the figures of Sikh population for 1941 and 1951 it is evident that at least 200,000 Sikhs have been converted to Hinduism. It is pertinent to observe here that previously it was the Sikhs who used to convert Hindus to Sikhism and not *vice versa* as at present. In fact, Hinduism had traditionally been the main hunting-ground of conversion to Sikhism, as has been observed by the author of 'Transformation of Sikhism.[23]

Thus, this brave nation faces a dark future as it has fallen a prey to *Shuddhi* (conversion to Hinduism) movement. Sir Lepel Griffin shows an unusual insight into the nature of Indian history when he remarks that Hinduism has always succeeded in crushing out of existence its rival faiths once it has decided to do so, as happened in the case of Buddhism and Sikhism.

A part of the scheme to convert Sikhs to Hinduism is the movement for the predominance of Hindi over Gurmukhi, the religious and cul-

22 *Ibid.*, p. 37.

23 *Transformation of Sikhism*, p. 351

tural language of the Sikhs. Moreover, an organized campaign to desecrate Sikh holy places is also afoot. The following news will give a glimpse into the realities of the situation:

> New Delhi, August 8: Mr. Kher Singh Veragi, Secretary Gurdawara Parbandhak Committee, has suggested exchange of population between Hindus and Sikhs of Hindi and Punjabi-speaking zones of East Punjab respectively.
>
> Speaking at the public meeting at Jagadri, he said that evacuation of Sikhs from Hindi-speaking zone to Punjabi zone and of Hindus from Punjabi-speaking zone was the only solution of the knotty problems of the Punjab language controversy.
>
> He added that such an exchange of population should be mutual and peaceful to avoid repetition of the 1947 events.[24]

Another news:

> The Akali leader Master Tara Singh, speaking on the occasion of the birth anniversary celebrations of Guru Gobind Singh said that he would not support change in the language formula for East Punjab. Speaking in opposition to Hindi, Tara Singh warned that if the language formula was altered, the Sikhs would start a counter-agitation. They would even increase their demand for they had given up their demand for a Punjabi province for the sake of the language formula. But the supporters of Hindi seek a superior status for Hindi in order to strangulate Punjabi. He made it clear that he sought for Punjabi the same status as was enjoyed by Bengali in West Bengal. Criticising the Pant Government in connection with the language controversy, Master Tara Singh said that when the agitation began to wane, he (i.e. Pant) has said something indirectly (to encourage it). He also said that the Hindus wanted change in the language formula in order to paralyze the Sikhs politically. Earlier, while speaking at Karnal, Master Tara Singh said that the maltreatment meted out to the Sikhs by the Hindus now had not been meted out to them during the British or the Muslim rule. He said that as long as the Arya Samajis are active, Hindus and Sikhs are bound to remain antagonistic, and differences between the Hindus and the Sikhs cannot but persist. He disclosed that posters decrying the Sikh religion and threatening the Sikhs had been

[24] *Dawn*, August 9, 1957.

found in the mail box of the Sikh Students Federation at Ludhiana.[25]

These threats have begun to take a definite shape. This is illustrated by the following news-item:

> New Delhi, Jan. 3, 1958: The Akali Dal has sent directives to all district Akali *Jathas* to raise a special force to be known as "Shahidi Dal" to restore the sanctity of Sikh religious shrines. The directive has been issued in the background of increasing number of attempts to desecrate Sikh holy places and to injure Sikh religious feelings, particularly in East Punjab where the pro-Hindi agitation has angered the Punjabi-speaking Sikhs. Members of the proposed Shahidi Dal would be required to pledge their lives for the sanctity and protection of Sikh religion and place of worship.
>
> The Akali Dal has also decided to observe Jan. 13 as 'Dharma Rakhsha Day,' and to demonstrate in Delhi on January 19 to voice the grievances of the Sikh community by wearing black turbans, dupattas, and badges and parading through the main streets. Master Tara Singh has also sent a communication to Bharati Premier Pandit Nehru, conveying him 'the Sikh mood' over the desecration of the golden temple at Amritsar.[26]

Another news-item reads:

> New Delhi, Feb. 6: "There is no freedom in the country unless the minorities feel that their religion and their culture, their honour and their economic position, are secure. Do the minorities here feel so now? I can say that the Sikhs do not," said the veteran Sikh leader, Master Tara Singh.
>
> Explaining why the silent protest procession had been organized by the Shirimani Akali Dal in Delhi, Master Tara Singh (as reported in the Sikh weekly, *Spokesman* of Feb. 3) said "most insulting and unparallelled sacrilegious acts are being committed to demoralise the Sikhs."
>
> Master Tara Singh gives along list of "acts of grave provocation" to the Sikh religion and pointedly accuses the Arya Samajists of the offences and the East Punjab Government of leniency towards the culprits.

25 *Jang*, Karachi, December 30, 1957.

26 *Dawn*, *January*, 4, 1958.

"Why such insulting and provoking crimes against the Sikh religion," asks the Akali leader, "have been committed for the first time in history by the Hindus or a section of the Hindus? This is what pains me most."

The heads of a section of Hindus have swollen. They believe it to be Hindu Raj and are out to demoralise the minorities.[27]

Another illustration of Sikh discontent is evidenced by the following news:

A Sikh weekly, *Sher-i-Punjab*, in its issue dated February 2, has written that those very people who had necessitated the establishment of Pakistan, are now forcing the Sikhs to establish a separate homeland for themselves. Mentioning the sad plight of Christian, Muslim and Sikh minorities in India and the movements for the desecration of Sikh shrines and the holy book of Sikhs, *Granth Sahib*, the weekly adds that if the question of the establishment of Pakistan is viewed dispassionately, it will become obvious that the narrow-minded and bigoted Hindus had forced the Muslims to establish a separate homeland. Iqbal, Ali brothers, Zafar Ali, Jinnah—all these had previously been in the Congress. But the Hindus forced them out. It is the same majority which is today creating difficulties for the existence of religious, cultural and linguistic minorities of India.[28]

Things sometimes take a very ugly shape. A news-item reads as follows:

New Delhi, Feb. 9: Two persons were killed and 26 injured, 10 seriously, in the throwing of brickbats on the procession taken out by the Hindi Conference outside the Gurdwara Sangh Sabha and subsequent firing by the police near Jullundur yesterday.

The incident is reported to have occurred while the procession was being taken out in connection with the All India Hindi Conference which began yesterday.

The procession did not leave the scene of incident until about 10 at night demanding that people responsible for killing the two persons be taken into custody. No arrest has, however, been

[27] *Dawn*, February 7, 1958.
[28] *Jang*, Karachi February 15, 1958,

made so far. Later, the procession was taken along the scheduled route escorted by armed police, to the meeting place.[29]

An Urdu daily of Delhi, *Nai Dunya*, in its issue dated February 7, 1958, editorially denounces the hostile attitude of the Hindu majority towards the minorities in India. The reason for the repressive attitude towards Muslims, says the daily, is understandable in view of the fact that the Muslims had supported the Pakistan movement. What is puzzling is that all the minorities are subjected to the same antagonistic attitude. The paper concludes that the Sikhs, Christians, Parsis, Dravidians, Buddhists and Harijans of India, all are sailing in the same boat.

As against this, it would be interesting to note the observations of a Sikh leader in regard to the minorities living in Pakistan, the creation whereof was so vehemently and violently opposed by the Sikhs under the spell of pre-partition Hindu leadership of the undivided Indo-Pakistan sub-continent. Sardar Sant Singh Tegh, a prominent Akali leader and one of the leaders of the Sikh pilgrims visiting their shrines in Pakistan in April 1961, during the course of his speech at Nanak-Mandi Gurdawara (Pakistan) observed that:

> ". . . . the Gurdawaras (Sikh shrines) in Pakistan were being well maintained by the Government . Minorities in Pakistan were living a happy and peaceful life. Like Muslims we too believe in one God and it is our firm belief that Muslims and Sikhs can live together as brothers.[30]

Population of Sikhs

According to the census of 1951 Sikhs are 6.2 million as against 5,691,447 in 1941. During the last ten years the population of Indo-Pakistan sub-continent has increased by 13 per cent. In view of this, and in view of the fact that Sikh population has shown a steady upward trend in the past, the present Sikh population should be at least 6.4 million. Thus it appears that there has been an understatement in regard to Sikhs to the extent of 0.2 million. As cited above, this is the result of the rapid conversion of Sikhs to Hinduism during the four years period since India's independence which works out to an average of 50,000 per year. It so appears that, if the present state of affairs continues, by the close of the present century Sikhs will be almost eliminated from India.

29 *Dawn*, February 10, 1958.
30 *Dawn*, Karachi, dated April 14,1961.

Political Power

Once the Sikhs were the rulers of a part of India but now they are subjected to Hindu overlordship and are devoid of any political significance whatsoever. They have no independent state nor a province of their own and thus their political power is nil. They are at present striving for the establishment of a Punjabi state which, they contend on occasions, should be named *Khalisastan.*

SUMMARY

A. Population		Percentage
World Population	2,400,000,000	
Sikh Population	6,200,000	0.25
B. Area		
Area of the World	135,100,000 sq. km.	
Area occupied by Sikhs	...	...
C. Political Strength		
Member States of the U.N.O.	99	
Sikh member States	...	...

VIII

Shintoism

Shinto means "the way of the gods", a religion which has been the faith of Japan since even before the coming of Buddhism and Confucianism to that country. The Shinto worship the Sun. This creed has had nothing to do with China, but has been related to Korea. There is, however, another viewpoint which has been summarised by Dr. Inovye in the following words:

> That the majority of those who participated in the making of the New Japan toward the end of the third period consisted of Confucianists is an undeniable fact....of all the branches of Confucianism, the Chutsze school and the Young-ming school produced most pioneers of the new era....It may be added that the readiness with which our people grasped and adopted the newly introduced Western civilization was in the main due to the mental training they had received from the study of Confucianism throughout the Tokugawa age.[1]

The teachings of this religion were oral only, because in those days writing was not in vogue in Japan. However, in the year 712 A.D., a work called *Jeki* was prepared under the order of the emperor. The greater part of this work consists of romantic tales and legends. In 720 another collection called *Natherigi* was prepared. The devotional rituals and prayers of the Shinto were not reduced to writing up to the beginning of the tenth century. A book called *Negi Shegi* was written during this period and contained all important prayers and rituals.

[1] Okuma, *Fifty Years of New Japan*, pp.62-63.

When we compare Shintoism with other religions of the world we find that it is a primitive pagan religion which believes in polytheism. It does not evince a fullfledged cosciousness of God, nor does it provide any ethical code. In fact, Shintoism is the religion of ancestor-worship coupled with the worship of the dead. The word for God in Japanese language is *Kami* which means 'high'. In regard to *Kami*, the great Japanese scholar Motoori says:

> Speaking in general, *Kami* signifies, in the first place, the deities of heaven and earth that appear in the ancient records and also the spirits worshipped in the shrines.
>
> It seems hardly necessary to add that it also includes human beings. It also includes such objects as birds, beasts, trees, plants, seas, mountains, and so forth. In ancient usage, anything whatsoever, which was outside the ordinary, which possessed superior power, or which was awe-inspiring, was called *Kami*. Eminence here does not refer to the superiority of nobility, goodness or meritorious deeds. Evil and meritorious things, if they are extra-ordinary and dreadful, are called *Kami*.
>
> It is also evident that among human beings who are called *Kami* the successive generations of sacred emperors are all included. The fact that emperors are called 'distant *Kami*' is because from the point of view of common people they are far separated, majestic and worthy of reverence. In a lesser degree we also find, in the present as well as in ancient times, human beings who are *Kami*. . . . Furthermore, among things which are not human, the thunder is always called 'sounding-*Kami*. Such things as dragons, the echo, and foxes, in as much as they attract attention, and are wonderful and awe-inspiring, are also *Kami*. . . .[2]

Another scholar, Dr. Genchi Kate, who has been Professor of Shinto for many years in the Imperial University of Tokyo, summarizes his views about Shintoism in the following words:

> Considered in the broadest historical sweep there are three main cultural stages in the evolution of Shinto. There is, in the first place, the stage of primitive nature worship or polydemonism, secondly, the stage of higher nature worship or sheer polytheism, and thirdly, Shinto as an advanced cultural religion wherein beliefs and practices relating to *Kami*-objects have come under the influence of ethical and intellectual influences of a high order.

[2] Cited in *The Great Religions of the Modern World*, pp. 147-48.

> It is at this last named stage that Shinto shows its most definite political pattern.[3]

Shintoism is practically devoid of images of the deities. The number of deities too is vacillating. Shintoism imbibed ancestor-worship from China. It is also said that the snccessors of the emperors worshipped their ancestors with the result that ancestors became a form of the *Kami*, Among the Japanese there is no trace of faith in the hereafter. Although there was no clear concept of the Highest Deity, the Sun is considered as the Great Deity and the emperor is regarded as its descendant.

Shintoism has no permanent religious order. Rather it is a part of the Japanese state-craft. Mikado, the emperor, is the highest and the real religious head. However, he has delegated his religious functions to others. Women are also religious leaders, and are led by the princesses.

Devotional Rites

The devotional rites of the Shinto consist of reverence to living human beings by bowing before them, kneeling down out of respect, and clapping on certain occasions. There is also the custom of *Parsad* before gods, and also of dancing in temples. For the same reason, we find even dancing maids in some of the Shinto temples.

The greatest Shinto celebration is the crowning of the emperor. Sayyid Ross Masood writes as under about Shintoism:

> The name of the oldest religion of Japan is Shintoism, which can be literally translated as "the way of the deities." This religion has no accepted set of beliefs, nor a holy book, nor a moral code. It can be considered an amalgam of ancestor-worship and universe-worship. In fact it should be regarded as a product of the integrity and solidarity of the Japanese family system which has been a characteristic of this people since long.[4]

In brief, the followers of the Shinto believe that the seen and the unseen worlds are closely interlinked and the living can cause joy or sorrow to the dead by their actions. For this reason Prof. Chamberlain writes:

To neglect the grave of the father, or to show laziness in observing the customs which are to be observed on the occasion of the death anniversaries of relatives, make even the most diehard materialits samong the

[3] Cited in *Ibid.*, p, 153.
[4] *Japan aur usha Talimi Nazm-o-Nasq.*

Japanese tremble with fear. This is despite the fact that the Japanese are not the least concerned about the life to come. Paradoxically enough, their conduct betrays the consciousness that the dead are in need of their being taken care of.[5]

Another noteworthy characteristic of the Shinto is that praying to the gods in the hope of some benefit is not a part of this religion. To follow the old Shinto religion it was considered enough that a man should remain in harmony with, and enjoy the beauty of, nature.

Some characteristic features of Shintoism.

> The Shinto belief has been that purity is attained from water and air; death and blood are the sources of impurity. Since the *Kami* is considered to be capable of comprehending everything, it was religiously ordained that everybody should keep himself pure to the core of his body and soul. The Shinto anthem is: "Remain pure O heaven! Remain pure O earth! Remain pure the visible and the invisible and the six roots." These indicate how deeply interested the Japanese have been to see everything pure and clean. The six roots denote the five senses and the heart which is considered the centre of imagination. The desire to keep everything clean still forms one of the main characteristics of the Japanese people, and they are at present the cleanest people of the whole world.[6]

In the past the followers of the Shinto were also taught that it does not behoove a true Japanese to summon the *Kami* to help him when confronted with danger. A man was supposed to face all dangers and sufferings without any help from the *Kami*. According to a noted writer:

> Uptil now the adherents of the Shinto pray only for the safety and welfare of their Emperor, and not for their own safety. As for the Emperor, he prays daily for the safety and welfare of his people. The Emperor is considered a living *Kami* and love and reverence for him in the hearts of the people exceeds love and reverence for all others. The emperor himself loves and looks after his people. This relationship between the Emperor and the nation is well-known to every Japanese. He knows that the emperor gives full consideration to his needs and is aware of the difficulties and sufferings of the people. What remains, then, for which a person should directly pray to the *Kami*? The Shinto is synonymous with emperor-worship. The satisfaction of the *Kami* lies in

[5] Cited in *Ibid.*, pp. 23-24.
[6] *Ibid.*,

the satisfaction of the Emperor. This feeling is deeply ingrained in the hearts of the Japanese.

Shinto Ceremonies

The preachings of Confucius and the beliefs of Buddhism have combined to create a confusion in the realm of religious life in Japan. In Japan the Shinto ceremonies are in vogue; the religious creed of Buddhism enjoys general acceptance; and the moral life of the Japanese nation is based on Confucian ethics. Hence we find the present day Japanese venerating the ancient *Kami* as well as Gautama Buddha. He, however, does not bother himself to differentiate between the two. Fidelity to the *Kami* and to the emperor has brought into existence the *Samurai* code of honour and chivalry which has been noted before. Every one in Japan believes that the god *Izanani* has created the Japanese islands. It is the granddaughter of this god which was sent to the world with the instruction: 'Go to Japan where the land is green and fresh. Our progeny shall always rule over the vast Japanese territory and our descendants shall survive till eternity.' The belief that the Japanese emperors are descendants of god is still very much alive in the minds of the Japanese and the Japanese government officially tries to keep this belief alive among them.

Sayyid Masood writes:

> Since the *Shinto* is the oldest among the aforementioned religions, and the one about which it can be said that it is an exclusive product of the Japanese mind, and since this religion continues to be in vogue uptil now in different forms, the Japanese see in this religion an embodiment of their life-aspirations.[7]

According to another writer:

> Dr. Holtom at the conclusion of a thorough examination of the whole question, with every definition of "religion" taken in turn, comes to this conclusion despite all official assurances to the contrary: "Modern state Shinto is a thorough-going religion. It is the state religion of Japan. In it we discern an extraordinary example of the survival in the culture of the present day of a form of national worship which presents interesting parallels with the state religions that dominated the civilizations of Western Asia and the Mediterranean area thousands of years ago....[8]

[7] *Ibid.*, p. 27.
[8] *The Rise of a Pagan State*, pp. 37.

Daniel Clarence writes:

> Taoism may be called the racial religion of China, but no one would claim that the course of Taoism lies along the same road as that of the state Shinto of Japan with its headship in one unbroken dynasty of emperors and its continuous existence for two thousand years as the national religion of one and the same people. Taoism bears the scars of the predilection of the Chinese people for revolutionary upheaval and dynastic change. State Shinto has existed continuously throughout all of Japanese history as the national religion of one people who have always had over them a single unchanging dynasty of emperors. Nowhere on earth today, then, can we find another living national religion which like Japanese Shinto has come down in unbroken line out of remote past as the sign and seal of the unity of a single people.[9]

Number of the Followers of Shintoism

According to the 1957 *National Catholic Almanac* the number of the adherents of the Shinto is 30 million. But as would be evident from the preceding pages, Shintoism is not merely the state religion of Japan, but also the religion of the majority of the Japanese people. Since, according to the Census of 1951, the population of Japan exceeds 80 million, the number of the followers of the Shinto can in no case be less than 50 million. This is an extremely cautious estimate. As for the remaining 30 million, ten million out of these are Confucianists. The rest are Buddhists, ancestor-worshippers, Pagans, Christians, and Muslims. Hence it can be said that the maximum number of Buddhists in Japan is no more than twenty million.

Since the Shinto religion includes the worship of the emperor who is considered a *Kami*, it would not be erroneous to regard the Japanese government as the representative of Shintoism and therefore Japan should be regarded as Shinto territory.

[9] *The Great Religions of the Modern World*, pp. 160-61.

SUMMARY

		Percentage
A. Population		
World Population	240,000,000,000	
Shinto Population	50,000,000	2.4
B. Area		
The Area of the World	135,100,000	
The Area under Shinto influence	300,000	2
C. Political Strength		
Number of the Member States in the U.N.O.	99	
Shinto Member states in the U.N.O.	1	1

IX

Christianity

WE may define Christianity as an ethical, historical, universal, monotheistic, redemptive religion in which the relation of God and man is mediated by the person and work of the Lord Jesus Christ.[1]

Later, the writer characterises Christianity to be trinitarian besides being monotheistic. Hence he adds: "The doctrine of God in Christianity is not only monotheistic but trinitarian."[2]

To this we shall turn later when we discuss the three Christian churches: Roman Catholic, Eastern Orthodox and Protestant. For the present suffice it to state that Christianity is a branch of Abrahamic religions, and hence it retains traces of the central belief of the Abrahamic creed, namely monotheism. It has, however, appended to this the notion of the divinity of Jesus Christ and the belief that he was the son of God which has obscured the historical personality of the prophet Jesus (peace be on him.) According to the contributor to the above-quoted article on Christianity:

> Pfleiderers states his position with all the distinctness which could be desired, in his introduction: "It is to the great and abiding credit of the scientific theology of the 19th century that it has learn-

[1] *Encyclopaedia of Religions and Ethics*, Vol. III, p.581.
[2] *Ibid.*, p.596

ed to distinguish between the Christ of the faith and the man Jesus of history; two entities which have been identified by the ecclesiastical dogma. By means of careful and toilsome critical investigation it has been shown how the dogma of the God-man gradually took form, precipitated as it were, from the interchanging of religious ideas of various origins with the reminiscences of the early Church concerning the life of her master.[3]

The Origin of Christianity

Loisy in his L'Evangile et I'Eglise (English translation, The Gospel and the Church) writes in direct antagonism to Harnack, whose representation of the original Gospel and the Apostolic Faith is regarded as an attack on Roman Catholicism. He seeks to show that the origins of Christianity were not as Harnack represented them, but merely a germ of which Roman Catholicism has necessarily and, therefore, legitimately developed. Loisy starts with the assumption that: "the Gospels are not strictly historical documents."[4]

The Proper Method of Studying Christianity

In recent years it has been insisted by scholars, such as Troltsch, that Christianity must be studied as one of the religions of the world, not from the stand-point of faith, but from that of Science; it should be studied according to the religious-historical and not according to the dogmatic method. This method is based on three principles, which may be briefly described as (1) Criticism (2) Correlation, and (3) Comparison.[5]

Whatever is being written in the following pages is the outcome of a study in the light of the three principles stated above.[6]

The Three Eras of Christianity

Generally, Christian history is divided into three eras. Christianity originated with the preachings of Jesus (peace be on him) about two thousand years ago. Since then it has passed through three important stages of development:

First of them is the Classical era of Christianity which embraces the first eight centuries of Christian history. Next comes the mediaeval

[3] *Ibid.*, p.584.
[4] *Ibid.*, p.583.
[5] *Ibid.*, pp.579-80.
[6] As for the attitude of Islam towards Chirstianity, refer to the chapter 'Islam and Christianity.'

era which covers from 9th to 15th centuries. And the third and the last is the modern era which begins from the 16th century.[7]

Christian Churches

Christianity is divided into three main Churches: (1) Eastern Orthodox, (2) Roman Catholic, and (3) Protestant. We shall cast a glance at the dogma and the history of these three respective churches separately for they violently disagree among themselves in regard to the basic articles of faith. In our exposition of Christianity, we shall keep in view the principles enunciated by Troltsch and referred to by us above. In the following pages we shall give a brief description of Christianity which will be based, in the main, on excerpts from *The Great Religions of the Modern World* which contains valuable articles on Christianity and the main Churches into which it is divided.

ROMAN CATHOLICISM

Gerald G. Walsh, in his article on Roman Catholicism, writes as follows:

> As nearly as critical scholarship has determined the date, it would seem to have been in the early summer of the year we now call 27 A.D. that Jesus of Nazareth "came into Galilee preaching the gospel of the Kingdom of God" (Mark I: 14). The 'Kingdom', in the first account that Jesus gave of it was pictured as a fulfillment and a promise: "The time is fulfilled, and the Kingdom of God is at hand", and two conditions were impressed on all who sought to share in it: "Repent and believe" (Mark I: 15). For the first six months of his preaching, Jeus stressed the first condition only — repentance, change of heart, moral renewal, personal perfection, "Come, follow me." (Mathew 4: 19). He said: "Blessed are the poor in spirit....the merciful.... the pure of heart....the peace-makers....they who suffer persecution for justice's sake, for theirs is the kingdom of heaven" (Matt 5: 3-10). Only later did Jesus enunciate what we would now call the great paradox of Christianity. "He who loses his life for my sake will find it." (Matt. 16: 25).[8]

The second main aspect of his kingdom was that it was a gospel of truth, a faith, a mystery to be known; not merely a call to the will but a challenge to the mind. "To you," Jesus said to his followers, "is given to know the mystery of the Kingdom of God" (Mark 4: 11).[9]

[7] See *Ibid.*, p.589

[8] *The Great Religions of the Modern World*, p.307.

[9] *Ibid.*, pp.307-8

Gradually the kingdom began to show itself, in its third aspect, as a community, an organised society of men and women living the way and the truth.[10]

In many things that Jesus said and did, he implied a fourth and more mysterious aspect of his kingdom. He did not ask men to consent to follow his way by their unaided will, but "with God," by means of Divine help or grace.[11]

Deeper and more mysterious still was a fifth aspect of the kingdom. Jesus not only identified Himself with His 'Kingdom', as code and creed and community: "I am the way and the truth and the life" (John 14: 6); He identified himself with God: "Before Abraham was, I am (John 8: 58)....and the Father in me..All things that the Father has are mine....I came forth from the Father" (John 16: 15, 28).[12] He also said:

> Many things yet I have to say to you, but you cannot bear them now. But when he, the Spirit of Truth, has come, he will teach you all truth.....and the things that are to come he will declare to you". (John 16: 12-14).[13]

Catholic Religious Experience

The Catholic is conscious, first, of what seems to him a communication of Divine Power, and "inspiration", in virtue of which he feels able, "with God", to "repent", to answer a call upon his conscience, to follow, however falteringly, a way of life, and a moral code, that seems to him transcendent.[14]

The Catholic is conscious, secondly, of what seems to him a communication of Divine light, an "illumination", in virtue of which he finds himself able, beyond the power of "flesh" and "blood" of natural insight, to "believe", to answer a challenge to his intelligence, to assent, however difficult the comprehension, to an objective body of truth, a religious creed, that appears to him to be a divine revelation.

The Catholic is conscious, thirdly, of communication or fellowship with all others who openly accept the same way and truth as communicated to them by the living authority of a visible society that seems to them

[10] *Ibid.*, p.308.
[11] *Ibid.*, p.309.
[12] *Ibid.*, p.309.
[13] *Ibid.*, p.310.
[14] *Ibid.*, p.312.

to have a life that is like the life of Jesus Christ, both human and divine. The Pope, the visible Head of the historical Church in the sense of the visible representative, the Vicar of Christ, there is, of course, only one Head of the "mystical" Body, namely, Jesus Christ.[15]

EASTERN ORTHODOXY

The area of the Soviet Union belongs, historically, to the orbit of Orthodox Christianity. Kiev and Moscow received the Gospel from the Byzantium. In the devotional life as well as in theology and church policy, the Chrisitian heritage of the Russian, Ukrainian, White Russian, and Caucasian people has been rooted in the spiritual, moral and intellectual traditions of the ancient church of Egypt, Syria, Asia Minor, Greece, and Constantinople.

The names of the Eastern Church vary in different official and unofficial documents: "The Orthodox Catholic and Apostolic Church of the East", "The Orthodox Eastern Church", "The Eastern Church", "The Orthodox Church".

The term "Orthodoxy" means to them more than right dogma or doctrine; it means the totality of right worship, right confession and the un-disputed continuity of heirarchy and sacramental communion originating in the apostolic church and going down to the present. The word "Eastern" does not designate any local or geographic boundary of the Church. It indicates the glorious memory of Second Rome, Constantinople, which in the mind of Eastern Christians succeedd the Rome of St. Peter and St. Paul, and became the mother of Orthodoxy and apostolic tradition. After 381 the bishop of Constantinople was granted an honour second only to the bishop of Rome and the Eastern Church has never questioned the primacy of honour due to the Roman bishop. However, the head of the Roman Church forfeited his privileges and honours by violating the dogmatic tradition and by claiming a jurisdictional and doctrinal supremancy which contradict, in the judgment of Eastern Christians, the very spirit and freedom of the Apostolic Church. The primacy of the bishop of Constantinople is purely historical and symbolic without any jurisdictional implications.

After the fall of Constantinople in 1453, the Russian Orthodox Church became increasingly aware of her actual leadership within the area of Eastern Christianity. Her intellectual representatives developed a philosophy of history in which Moscow appeared as third Rome, being a legitimate heir both of Rome and Constantinople. "Two Romes have

15 *Ibid.*, p.284.

fallen and gone, the Western and Eastern, destiny has determined for Moscow the position of the third Rome, there will never be a fourth", a Russian monk, Philotheus, proclaimed soon after the fall of Constantinople.[16]

The Church of the East believes that she is the only church which is the authentic continuation of the Apostolic and Catholic body of the incarnate Christ. The Eastern Church, which claims to be Catholic and universal, objects to any centralised canonical, jurisdictional authority. Historians have explained the absence of a central supreme authority in the Eastern Church on the ground of quite a specific historical situation. Whereas in the West the Catholic Church was, for centuries after the fall of the Roman Empire, the only integrating, unifying force both in religion and civilization, the Eastern Church had had little to say in the realm of secular, cultural and political life. Moreover, the ecclesiastical organization of the Eastern Church, according to that Church itself, is not at all formed *jure divino* (by the divine law) as the Roman Church maintains of the papal episcopacy and infallibility but merely on the ground of external necessity or expediency.

The final separation of the Eastern and the Western Church came about in 1054. The Patriarch of Constantinople, Michael Cerularius, closed down Latin churches in his city and also, indirectly, in Bulgaria. The officially discussed points of disagreement between the West and the East were of minor nature. The essential reasons behind the disruption were undefined, inarticulate, often intangible — and still they proved to be the ground on which the Eastern Church has grown into a unique historical form of Christianity.

The main differences between the Eastern Orthodox and Roman Catholic Churches, according to the former, are:

First, the church is only one, as Christ can have only one body.

Second, the Church has the final norm and criterion of truth in herself. There is no higher authority beyond the Church since the Church is the primary reality, the source and fountain of all redemptive knowledge and life.

Third, there is no specific office or instrument of infallibility. In the Roman Church either the Pope alone or the Pope with Ecunemical Council are the divinely instituted channels of infallible authority. Not so in the Eastern church.[17]

16 *Ibid.*, p.285-86
17 See *ibid.*, pp.290-92.

The creed of the Eastern Orthodox Church

As for the creed of the Eastern Orthodoxy, the following points are to be noted:

The core in the intellectual, devotional, and practical life of the Eastern Church is faith in the resurrection of the Incarnate Christ. All historical forms of Christianity have based their theology and confession on the Incarnation of Christ, but none of them has to the same extent made it the central pillar of faith and liturgy.[18]

The Eastern Church confesses the human and divine nature of Christ but interprets Christ as the God-man in perfect ontological unity.[19]

The incarnation and resurrection of the God-man, His mysterical and sacramental presence, is the meaning of the public worship, of the holy liturgy.[20]

The Eastern Church has officially accepted seven sacraments: baptism, chrismation (confirmation), penance (second baptism), eucharist, Holy orders, marriage, and Unction of the sick.[21]

PROTESTANTISM

The Christian tradition which took its form most recently is known by the general name of Protestantism. In its institutional expression Protestantism is the youngest of the three Christian traditions. To be more specific, it is that Christian tradition which owes its ecclesiastical form, its confessional position, its spiritual attitude to the attempt made in the sixteenth century to give a more adequate expression to Christianity than that which was current at that time.[22]

While Protestantism emerged in history at a given time and under speical circumstances, its ideas and spirit were not a creation of the sixteeenth century. For these it claims high antiquity. It was the contention of the Protestant reformers and continues to be the contention of their successors that the religious emphases that began to be made in that century were not discoveries of new truth, but rather recoveries of

18 *Ibid.,* p.293.
19 *Ibid.,* p.294.
20 *Ibid.,* p.295.
21 *Ibid.,* p.296.
22 *Ibid.,* p.337.

ancient truth. The reformers did not regard themselves as discoverers but as restorers.[23]

Two main types

Within the perspective of the last four centuries, Protestantism has expressed itself into two main religious types. These may be called (a) Classical Protestantism, and (b) Radical Protestantism. By Classical Protestantism we mean the great churchly systems which, while they revolted against what Christianity had become, retained a catholic sense of the church. Classical, or churchly Protestantism, has been represented by the Lutheran, the Reformed and the Anglican Churches.

Radical Protestantism is the word used to designate the so-called "sect" phenomenon in Protestant history. It embraces religious groups and schools of religious thought which were formed around some particular emphasis to the right or to the left, which the members of the group felt to be expressive of the essential core of Christianity.

The leaders of Classical Protestantism, the Reformers of the sixteenth century, had proclaimed to the world that the Reform movement was not a schism from the Church, but a schism *in* the Church. They claimed to be heirs of the full Biblical and Patristic heritage of the Christian Church. Classical Protestantism appealed to origins against later developments in Christian history. It affirmed that Christianity is primarily an individual relation of the soul to God, founded upon the once-for-all redemptive act which God wrought in Christ and maintained by the abiding presence of the Holy Spirit in the Christian heart.

1. **Lutheranism**: Earliest among the expressions of Protestantism is Lutheranism. By Lutheranism is meant that particular Christian emphasis and those particular churches which owe their origin to the activity, spirit, and emphasis, of Martin Luther. Lutheran Churches are found chiefly in Germany, the Scandinavian countries, and the United States. Following their founder, they have been profoundly concerned throughout their history about two things: the life of the soul, and the worship of the Sanctuary.[24]

The Church has not been regarded by Lutherans as responsible for the secular order. They have consistently maintained that attempt should not be made to apply the law of love to the realm of politics. Because of sin, the political order does not and cannot operate in accordance with the laws of God's kingdom.[25] According to John A. Mackay:

23 See *Ibid.*, pp.337-38.
24 *Ibid.*, pp.339-40.
25 *Ibid.*, p.340.

"While the accusation is utterly false that to Luther belongs the main responsibility for Adolf Hilter and German Nazism, it is true that the traditional detachment of Lutheranism from public affairs in Germany made it easier for society and state in that country to pry themselves loose from the Christian direction. It is, therefore, an exceedingly important fact in contemporary Protestant history that the great Lutheran community, both in Europe and the United States, is beginning to re-value its social responsibility.[26]

2. **Calvinism**: Second in historical order, and first in the order of its influence and the number of its adherents in the Protestant world of today, is Calvinism or, as it is also called, Reformed Christianity.

Reformed Christianity originated in the work of John Calvin, whose passion was to reform existing Christianity so that it might resemble original Christianity. Calvin, a Frenchman, passed through a rigorous religious experience as a result of which, in the words of his follower, Beza, "he renounced all other studies and devoted himself to God." By means of his theological writings, especially *The Institutes of the Christian Religion*, and his activities as a preacher, lecturer, and church organizer in Geneva, where he settled upon his exile from France, Calvin became one of the most revolutionary figures in religious and secular annals. More than any one else in his time, he saved Europe from disaster. While the passion of Luther, the former monk, was the soul and its salvation, the passion of Calvin, the former humanist layman, was truth and a doctrine of God.

Reformed theology, following Calvin, makes several important emphases. Religion does not exist primarliy for personal happiness or for public utility; it exists for the worship and service of God. It serves man best when it puts God first. The source of Christian doctrine is Holy Scripture alone, which is "the infallible rule of faith and practice." The criterion by which a doctrinal position must be judged is the influence it exercises upon life, for "truth is in order to goodness." Pure doctrine must express itself in pure living on the part of all who profess it.

Reformed Christianity recognizes that it has a mission to the community. Hence it has profoundly influenced cultural, political, and social life in every country where it has been a dominant influence. It is also worthy of note that in the American Revolution the only clergyman who signed the Declaration of Independence was the Presbyterian President of the College of New Jersey. It is equally notable as a fact

26 *Ibid.*, p.341.

of contemporary history, that Fascism has not appeared in any country in which Reformed Christianity was the dominant expression of religious life.

3. **Anglicanism**: The Anglican Church is the Church of England which, since the reign of Henry VIII, has been the Established Church of that country. Taking historical form as a separate ecclesiastical entity, following a quarrel between Henry VIII and the Pope, the Anglican Church owes its specific character and spirit not to anything associated with the notorious English monarch or his reign but to great men like Richard Hooker and Jeremy Taylor who, in the reign of Elizabeth, became the creators of Anglicanism as we know it.

The Anglican Church has always aspired to be, as T.S. Eliot has expressed it, "a mean between Papacy and Presbytery". This is not only true in an ecclesiastical sense but also in a doctrinal sense. Anglicanism has had, from the beginning of its separate existence, an intense sense of the church and of its continuity with the Church of the Apostles. This sense of the church has determined the spirit and attitude of Anglicanism throughout its history.

RADICAL PROTESTANTISM

By Radical Protestantism we mean those Christian groups or schools of religious thought which broke away little by little from the churchly systems of Protestantism described above, or which originated independent of these. Such groups have constituted the "step children of the Reformation." They have been non-conformist in character. By stressing elements in the Christian religion of vital importance for the Body of Christ, they have been not infrequently the "salt" of Christianity.

In Radical Protestantism there are two main types: the Evangelical, and the Humanist. Most representative and important among the Evangelical expressions of Radical Protestantism have been the Baptists, the Congregationalists, the Methodists and the Quakers.

The Baptists, who are the successors of Anabaptists of pre-Reformation times, have stood for the necessity of personal religious commit ment as the prerequsite for Christian baptism. They constitute the largest body of Protestant Christians in the United States and have been marked, especially in the South, by great evangelistic fervour.

The Congregationalists owe their separate existence to a policy which makes the indivudal congregation the ultimate ecclesiastical unit. Congregationalism, traditionally Calvinistic in its theology,

exercised a decisive influence on the religious life of New England (U.S.) in colonial days. Today the Congregationalists are among the chief supporters of the ecumenical movement, and a considerable number of the leading theological minds of America belong to the Congregational Communion.

Methodism originated under John and Charles Wesley as a movement within Anglicanism to secure that all who called themselves Christians should take their calling seriously and live holy or sanctified lives. More interested in life than in doctrine, Methodists have frequently taken the lead in the initiation of social reform.

The Quakers, or the Society of Friends, stand for the reality of the inner light in the Christian soul as a source of spiritual insight and a guide to daily living. The Quakers have been noted for a profound human passion and social concern. In time of war they have been pacifists who dvoted themsleves unstintingly to alleviating suffering.

In the world of today, all four of these denominations, which began as "gathered" churches with an intense "sect" consciousness, manifest the same inclusiveness in their membership that marks the Protestant churches of the classical tradition.

The Humanist Type of Radical Protestantism has been supremely concerned with the relation of the Christian Church to secular society. One of its major passions has been to vindicate Christianity to "men of taste" and to accommodate it to Reason and the most approved cultural categories. Its representatives have generally been individuals, or groups of individuals, drawn from many churches rather than whole religious bodies in the ecclesiastical sense. Turning from Revelation as the supreme guide of thought, men of this type espoused Reason as the ultimate source of truth. Maintaining that the brightest role of religion is to be the soul of culture, they have aimed to fit Christianity into the prevailing cultural pattern. Their ultimate criterion of religious truth has not been the Christian revelation but some discovery of science or some philosophical principle or value. For Protestants of this "modernist" type, the Christian church has been little more than a sociological institution. This highly secularised expression of Radical Protestantism represents the most extreme aberration from the central Christian tradition. It is however to be noted that the influence and prestige of this secularized variety of the Protestant spirit are to-day on the wane.

Protestant Doctrinal Emphases

Protestantism emerged in history with the affirmation that the Bible,

the Scriptures of the Old and New Testaments, rather than Tradition or the Church, constitutes the supreme authority in all questions relating to Christian faith and practice. This affirmation was directed against the authority of the Roman Catholic Church, particularly the Papacy, which had vested in itself the authority formerly exercised by the Ecumenical Council. The Protestant Reformers proclaimed that authoritative knowledge of God and His will is derived from a study of the Holy Scripture.

Moreover, the centrality of Christ in Christian thought and experience, and the immediate character of relations between him and the souls of men, is a basic Protestant emphasis. Jesus Christ does not submit to control or patronage even by the church.

A four-fold affirmation makes up the Protestant insight into the meaning and significance of Jesus Christ and his relation with men:

1. Salvation is obtained through faith in Jesus Christ.

2. Jesus Christ is the Sovereign Lord of the Church and of the World. While affirming that Jesus Christ founded a Church which is his Body, and that outside this Church there is no salvation, Protestantism affirms that Jesus Christ should be equally sovereign in the affairs of the state. It is never legitimate for Protestants to make any pact with, or derive special advantage from, a form of government whose principles run counter to the truths of the Christian religion, or which challenges the right of the Church to proclaim God's truth.

3. A third affirmation is this: The concrete figure of Jesus Christ as he appears in the Gospels is the normative standard for human life.

4. The fourth affirmation regarding Jesus Christ is that the Risen Christ is the perennial source of strength for action.

The supreme function of the Christian Church is, in the Protestant view, to bear witness to God. The Church exists to bear witness to the Gospel, the Good News of human salvation in and through Jesus Christ.

Protestantism Requires Further Reform

Speaking of the developments taking place in contemporary Protestantism, John A. Mackay remarks:

> Protestantism, let it be emphasised, has not yet reached its religious majority, nor discharged its full historical mission. It is still in the process of becoming; its heyday is not behind it, but before it.

The complete meaning of what happened at the Reformation four hundred years ago has still to be expressed in life and doctrine and ecclasiastical organization. Other things, too, must happen which did not enter into the thought of the reformers.[27]

Quite significant are the developments which are taking place in contemporary Protestantism. There are four major developments which are noteworthy. First: the meaning of the historic Christian faith is being grasped afresh. Second: the reality of the Holy Catholic Church, the *Una Sancta*, and its implications for the Christian community and the family of nations, has caught the Protestant imagination. Third: a reawakened sense of responsibility for the secular order inspires a new *corpus Christianum*. Fourth: the formulation of an ecumenical theology, made necessary by the world-wide expansion of Evangelical Christianity and the new problems of culture and civilization, is being initiated by Protestant thinkers.

In recent years, the problems of the secular order have been envisaged with great clarity in their social, cultural and political aspects. Protestant leaders proclaim afresh that it is not enough to formulate ethical principles for society, nor yet to regenerate the individual thorugh the preaching of the Gospel. It is necessary, in addition, that Christians should live out in communal form the new meaning of the true Christian life within the diverse spheres that make up Society. In other words, the true meaning of community must be correctly worked out within the representative areas of social life. As regards the cultural sphere it is pointed out that modern culture has become largely rootless. It lacks, besides a great luminous idea to give life, meaning, direction and propulsive power. The great insights of the Chrisitan religion must therefore be given to modern culture. The question is raised afresh in Protestant circles as to the place of religion in public education. God must come again into education, reverence must be taught to youth. The Bible and the great sources of spiritual renewal must be made available for popular study.

In the sphere of politics, and specially in the sphere of international relations, a decisive influence has been exerted by the commission entitled *The Commission to Study the Bases of a Just and Durable Peace.* This commission, sponsored by the Federal Council of the Churches of Christ in America and under the chairmanship of a distinguished layman, John Foster Dulles, has been more influential in shaping Christian public opinion in America and in influencing the international policy of the U.S. Government than any single group in recent times that has faced the problems of war and peace.

27 *Ibid.,* p.357.

An Important Question

But the crucial problem that arises out of all this discussion is whether all these developments would really go to ensure the security of Christianity. According to the writer on Christianity in the *Encyclopaedia of Religions and Ethics:*

> If the Chrisitan Church is not only to hold its own, but to win the world for Christ, as is its aim and hope, there are four main tasks which must be discharged. It must realize the present opportunity in the Foreign Mission Enterprise; it must recognize the urgent necessity of Social Reform; it must accept the sacred obligation to seek the unity of the Christian Churches; and it must venture the theolo gical restatement of the Christian Gospel which the age demands.[28]

As to what are the prospects of the success of Christianity in the realization of this objective can be guaged from the following observation which has been made by the same learned writer:

> Today there is an attitude of distrust doubt and challenge to Christianity as a historical religion. The present is so content with its own achievements and resources that it is impatient of any demand for dependence, even in the things of the soul, on the past. The gospel for today must be an uptodate gospel. Criticism lends some support to the modern self-sufficiency by bringing into question almost the entire historical reality of the Gospel. Reduced to a vanishing quantity the Gospel can be banished from recognition as a factor of any appreciable value in the progress of human society. Modern ideas and social ideals can then be traced to other sources, and thus the man who has inherited a culture and civilization, with the making of which Christianity has had much to do, can feel himslef quite independent of it, and can even persuade himself that the Christian Church has in the past been, and now still is, the great hindrance to the humanitarian movement. The difficulty in the situation goes down deeper still. While most of those who hold aloof from the Church, and disown their debt to Chrisitianity as a historical religion, yet accept the Chrisitian ideal of life, it is being boldly challenged by Secularism, Positivism, Socialism, and the ethical movements are offering modern Society a guidance which claims to be better than the outworn Christianity. Nietzsche who,

[28] *Vol. III,* pp.595.

mirabile dictu, seems to be gaining followers, frankly proposes a devaluation of all values, and offers a morality deliberately anti-Christian. Garrod argues that the two ideals of honour and chivalry which modern Society recognizes, are neither Greek nor Christian but Gothic, "the peculiar property and creation of northern races"....and denies that "the Greek or the Christian ideal has been, in a true sense, progressive"....Social Democracy in Germany finds in Haeckel's philosphy the worldview which takes the place of religion.[29]

GENERAL SOCIAL CONDITION

Now we turn to a dispassionate examination of the strong and the weak points of Christianity.

Strong Points

The following features of Christianity represent its strength and vitality:

According to the tenets of the New Testament and the teachings of Prophet Jesus, Chrisitanity is not a missionary religion. Its concern was only with the "lost sheep of Israel." These teachings, however, are not of much significance in connection with the present-day Christianity which has developed into an expanding, proselytizing faith. In fact, the missionary efforts of Chrisitanity exceed the efforts of all other faiths put together. The example of just one Christian country, U.S.A., is sufficient to illustrate the point. The missionary activites of a single church — the Roman Catholic Church — of America, bring before us a very impressive picture of Christian proselytization potential. There were 5,126 Catholic Americans engaged in active missionary service outside the United States on January 1, 1956[30] Similarly, Gunther testifies that the total number of Catholic missionaries in Africa is 12,700, and this number relates only to those working South of Sahara.. The annual expenditure of the Protestant missions in Africa, as Gunther point out, exceeds the total amount of the American aid to that continent.[31]

The educational activites of Roman Catholics in U.S.A. can be estimated from the fact that there are 9,568 primary and 2,383 secondary schools and 254 universities and colleges run by Catholics in America. In these Catholic institutions there are 3,544,589 students in the primary,

29 *The Encyclopaedia of Religions and Ethics*, Vol. III, p.594.

30 1957 *National Catholic Almanac*, p.467.

31 *Inside Africa*, p.304.

672,299 in the secondary, and 214,709 students in the higher stages of education.

Christianity is Universal

2. Chrisitanity, like other religions of its family, *viz.*, Islam and Judaism, is a universal religion as Christians are found in every continent, rather every important area of the world. The Christian population, according to the estimates of the 1957 *National Catholic Almanac* is as follows:

CHRISTIAN POPULATION IN THE WORLD

Table No. 31

Name of Continent	Roman Catholics	Protestants	Eastern Orthodox
1. North America	90,582,000	65,189,048	2,466,088
2. South America	111,922,000	2,427,366	..
3. Europe	230,338,000	113,572,145	112,447 669
4. Asia	30,144,000	8,836,823	8,106,071
5. Africa	18,608,000	6,277,773	5,868,089
6. Oceania	2,483,000	8,262,554	..
Total	464,077,000	204,566,009	128,887,917

The above figures require slight modifications as we shall see later. It is essential, however, to remark that these figures are related to the year 1956 In the present work, however, we have consistently kept before us population figures relating to the year 1951 with a view to ensuring uniformity. Hence we have to reduce the above mentioned figures by five per cent, since during the last twenty years (1930-50) population has increased at the rate of one per cent annually.[32]

[32] *The Proceedings of the World Population Conference* 1954, *Summary Report, United Nations.*

Christians are an International Power

3. Christians are not only found in every continent of the world, but in each of these continents they have territories where they are in majority. The New World is exclusively under their domination. The whole of Europe too, sparing Albania and Thrace (where Muslims are in majority), is under Christian dominance, provided we do not reckon Communism as a distinct religion. In Africa, in addition to the colonies of Christian powers, there are at least two Christian states, *viz.*, Ethiopia and South African Union. Comparatively speaking, of all the continents in the world, Christians are weakest in Asia. Still, they share the Lebanon with Muslims and wield political power in the Phillipines. Thus Christians are possessed of political power in every part of the world. And so, not to speak of the followers of other religions, even Muslims stand in no favourable comparison with Christians.

Political and Economic Superiority

4. At present the trend of events is towards the loss of Chrisitianity's political and economic superiority as a result of the dwarfing of Europe, a trend which was indicated some time back by Arnold Toynbee in his *Civilization on Trial.* Inspite of this trend, Christians are still in possession of superior political, economic, and scientific potential. They are in control of the three continents which constitute the New World and also control about 88 per cent of Europe. As for the remaining two continents, there too they are not quite powerless. In the same way, they possess the bulk of the natural and human resources of the world. Being industrially advanced, they control the world markets. None rivals them in scientific and technological fields except the Shinto Japan. They are the masters of most of the key industries. In short, Christians are ahead of the followers of all the other religions of the world. However, in view of growing political and moral decline it is doubtful it they would be able to maintain their superiority for long.

The political superiority of Christians is also evident from the fact that they possess absolute majority both in the U.N. General Assembly and in the Security Council. Among the permanent members of the Security Council, three are Christians.

Numerical Superiority

5. The number of Christians in the world exceeds the number of the followers of any other religion. Moreover, since Chrisitan nations are politicaly virile, it can be expected, pretty reasonably, that Christians will be able to maintain their numerical superiority.

Freedom from foreign domination

6. The lands in which Christians are in majority are free and independent; they are not under foreign dominance. On the contrary, they have got vast territories of other religious communities under their subjugation. This holds true in respect of every continent of the world. Even in Africa and Asia where Christians are in small numbers they constitute majority or half of the population in four countries *viz.* the Philippines, Goa, Ethiopia and Lebanon. As is the case with the Philippines and Goa where they are not subject to the dominance of the followers of any other religion so also in Ethiopia as well as in Lebanon, where they hardly constitute even half the population, they either conventionally share half the power with Muslims, as equals in Lebanon, or are its rulers, as in Ethiopia.

Weak Points

Christianity has the following weak points:

1. During the last three centuries, Christianity gradually came to dominate over large parts of the world. The nations of the East, which had been the torch-bearers of great civilizations in the past, had one after the other succumbed to Western Imperialist domination. This enabled the European nations both to exploit the eastern countries economically and to weaken the hold of local religions and cultures by disseminating their *weltenschaung* and culture. But the wave of awakening which began to sweep across the East in the beginning of this century forced the Imperialist sturcture totter and subsequently crumble down. Western Imperialism was forced to concede the Eastern nations their right to self-determination. However, although Western Imperialism has now become almost a reminiscence of the past in most parts of the East, the wounds caused by a merciless exploitation and oppression of the subjugated countries have not yet healed up. The East still smoulders with indignation and resentment against the West. The anti-Western nations of the world are fully aware of this situation. They are trying to keep this hatred of the West alive in the minds of the Eastern peoples and to unite them into an anti-Western bloc in the name of the community of African-Asian interest. All this tall talk goes on unabated, despite the fact that one of the most vociferous exponents of the Afro-Asian doctrine, Pandit Jawahar Lal Nehru, repudiates the notion of the homogeniety of Asian countries or common Asian interests in the following words:

> There is a great deal of talk of Asia being a Unit. Asia is, in a sense, a geographical unit, has been a unit in many other ways, but in the main it was a unit in a negative sense, that is to say, practically all

of Asia became a colonial domain where various and different peoples were struggling for freedom against European imperialism; it was a unit because of their struggle and a certain commonness of purpose. But there is, at the same time, a great deal of diversity. There is not very much in common between the Chinese and those who live in Western Asia; they represent entirely different cultural, historical and other background. So also, you can separate other regions of Asia. There is the far eastern region of the Middle Eastern world, the Arab, the Iranian and the rest. Now whichever region you may take, India inevitably comes into the picture.[33]

If Asia is not one—culturally, historically and religiously—then how can Asia and Africa combine to forge a unity? However, for the sake of this "negative unity", Mr. Nehru is trying to keep the hatred and vendetta of the African-Asian peoples, against the Imperialism and Colonialism of the Christian nations, aflame in the breasts of Africans and Asians. In this way, the Imperialist and Colonialist past of the West stands in the way of the growth of friendship and co-operation between the Christian West and the East. If the Christians fail to realize this fairly soon, and if they fail to come before it is too late, to an abiding understanding with Muslim nations, who are culturally and geographically closer to the West than others, they will soon find themselves face to face with a world whose majority has turned hostile to them. Contemporary events, particularly in the black continent, are sufficiently meaningful pointers.

2. In the past, the Eastern nations had earned a bad name for mutual wranglings and conflicts. But the events of the last decade show that the disease has proved contagious and has spread to the Christian world as well. The Christian world has split into two warring camps. In fact both the Communist and the Democratic blocs are Christian blocs although non-Christian blocs are also gradually becoming their members. From the viewpoint of the world-power of Christianity, the situation is indeed very alarming. The mutual hostility of Christians is bound to lead ultimately to the weakening of their world power. Even more alarming is the internal disagreement within the Western Bloc itself which has shown itself on several occasions, e.g., on questions of Korea, Indo-China, the disarmament issue, the control of nuclear weapons, *etc.* A number of nascent, incipient nations are preparing themselves to exploit this situation and are for that purpose trying to pitch UK, USA and France against one another.

3. Another major weakness of Christianity lies in the lack of brotherhood and fraternity among Christian nations. As long as Christians

33 *Jawahar Lal Nehru's Speeches* 1949-1953, p.113.

remained the masters of the world, this defect remained un-exposed and did not jeopardize their interests. But today this ideological weakness is menacing their future. Since Bible taught the Christians that Christianity was meant for the children of Israel, Christians imbibed racial pride. The result was that even in its heyday Christianity could not forge a central political authority embodying Christian unity. On the contrary, Christianity has been responsible for encouraging racial and geographical nationalisms. The present-day Christians have assimilated the notion of racial superiority to such an extent that wherever the colonised people embraced Christianity, they were surely promised entrance into the "Kingdom of God" in the heaven, but were refused entrance into the Kingdom of this world. They were not accorded a place of equality in the society of White Christians Let us take the case of Ethiopia which has been a Christian-dominated country for ages. Despite its long Christian history, we see in the present century that a White Christian nation of Europe, Italy, committed unprovoked aggression against that country, massacred the Ethiopians, and kept them under subjugation for a number of years. The Christian conscience of Europe and America contented itself with making mild protests. The Muslim attitude with regard to Ethiopia, however, has been altogether different. To borrow the words of a Christian author:

> But as a result of the Arab conquests, the Christian kingdom of Axum suffered almost complete isolation and Europe so far forgot its existence that for centuries its very geographical position was unknown. "Encompassed on all sides by the enemies of their religion," Gibbon writes, "the Ethiopians slept near a thousand years, forgetful of the world by whom they were forgotten.[34]

The same writer adds:

> At any rate, in the great days of the initial impulse which spread the Arabs over country after country no jihad was directed against Abyssinia.[35]

4. **Ideological Weaknesses:** The ideological weaknesses of Christianity are so evident that even Christian thinkers are getting deeply conscious of them.

(i) Separation between the Religious and the Secular Spheres.

The existence of separate spheres of the church and the state undoubtedly facilitated the inception and consolidation of nation-states

[34] *Islam in Ethiopia*, pp.45.
[35] *Islam in Ethiopia*, p.43.

in Europe during the Renaissance period. In turn this development also helped them to implement their plans of world-domination. At the same time it is this same phenomenon — the separation of the church from the state — which afflicted the Christian body-politic with evils whose effects are becoming evident in present times. True, the secularist attitude of Reformed Protestantism was a reaction against the tyranny and exploitation of the Catholic Church. Nevertheless, it gave birth to a number of evils and eventually released catastrophic forces like Nazism, Fascism, and Communism. We have already mentioned how the separation between the religious and the secular had paved the way for the acceptance of Nazism in Germany. The same happened in regard to Fascism, the foster-sister of Nazism. As for Communism, the following verdict of Arnold Toynbee is noteworthy:

> The Russians have taken up a Western secular social philosophy, Marxism; you might equally well call Marxism a Christian heresy, a leaf torn out of the book of Christianity and treated as if it were the whole gospel. The Russians have taken up this Western heretical religion, transformed it into something of their own, and are now shooting it back at us. This is the first shot in the anti-Western counter-offensive.[36]

(ii) **The Complexity of the Christian Creed**: Another weakness of Christianity lies in the complexity which characterizes its creed, including the fundamental article of Christian faith, *viz.*, Trinity. One God in three and three in one is a concept which, to say the least, cannot be comprehended by ordinary minds. This sort of confounding complexity is the characteristic of the entire body of metaphysical doctrines propounded by Christians.

The account of the teachings of the various Christian churches narrated above, makes it abundantly clear that it is the complexity of the Christian dogma which compelled the Protestant reformers to revolt against this jigsaw puzzle of dogmas and philosophical doctrines. Moreover, the same fact encouraged and lent weight to the veiw that Christianity should be divested of its domineering position in the realms of social and political life. Although this protest was a legitimate one, it gave birth to a religion (or a set of religions?), all based on false and erroneous notions. The new, the so-called reformed, Christianity virtually closed the genuine spring of human life, *viz.* religious faith and devotion. However, all the Chrisitan churches, in their present form, fail to be understood, much less to carry conviction with men of average intellect. According to Gunther:

[36] *Civilization on Trial,* p.221.

> The principal grievance, which may not be the fault of the local missionary at all, is that Christianity is too complex a doctrine for Africans to absorb easily , and that conversions "unsettle" them, taking them away from their tribal beliefs without giving them a substitute they fully comprehend.[37]

Enthusiastic exponents of Christianity proudly claim that Christian doctrines can only have an appeal for the civilized mind, and it is for this reason that, in contrast with Islam, Christianity is receiving no response from the uncivilized Africans. Such a claim implies that the complicated dogmas of Christianity are not in harmony with the natural temperament of man and that Christianity is rather an unsuccessful attempt to make a religion out of philosophy. How far Christianity succeeds in satisfying the mind and soul of the civilized man is, however, not clear. It would be interesting to cite the verdict of a Christian thinker, quoted earlier also:

> For Protestantism, let it be emphasized, has not yet reached its religious majority, nor discharged its full historical mission. It is still in the process of becoming: its heyday is not behind it, but before it. The complete meaning of what happened at the Reformation four hundred years ago has still to be expressed in life and doctrine and ecclesiastical organization. Other things, too, must happen which did not enter into the thought of the Reformers.[38]

Similarly, the contributor of the article on Christianity in *The Encyclopaedia of Religions and Ethics* observes:

> . . . . it (*i.e.*, Christianity) is being boldy challenged by Secularism, Positivism, Socialism, and the ethical movements are offering modern society a guidance which claims to be better than the outworn Christianity.[39]

(iii) Denominational Divisions and Sectarian Differences:

Another major weakness of Christianity lies in the severity of the religious and sectarian differences found among its followers. . These differences have frequently led to internecine feuding and fratricide among Christians. In the present times, even in the field of proselytization, they quite often come to blows with one another. To cite just one incident which occurred in Africa and would give some idea of the situation:

[37] *Inside Africa*, p.306.
[38] *The Great Religions of the Modern World*, p.357.
[39] *Encyclopedia of Religions and Ethics*, p.594.

> In 1888-91 came the religious wars. . . . Africans looted and burned Protestant churches, Protestant Africans looted and burned Catholic churches. The Protestants won, and Manga fled with the French Catholics.[40]

Even on basic questions of belief, there is no unanimity among Christians. They are rather bitterly divided into sects: in fact, there are at least three, actually even more, full fledged Christian religions which are quite divergent from one another. Moreover, Christians have no common political authority. Furthermore, even in purely religious matters, the Eastern Orthodox Church recognizes no other religious authority than that of Moscow. The Catholics recognize the authority of the Pope alone. The Protestants deny the authority of both:they only recognize the authority of the Bible, and that too in a very imperfect and defective manner because they owe real loyalty to none but their respective nation-states.

There is such an enormous schism and chaos in Christianity that it is being widely felt that unless all these different Christian sects come closer, Christianity will not be able to resist the onslaught of atheistic Communism.

(iv) Absence of a Christian Political Theory

The most serious shortcoming of Christitianity, however, lies in the fact that it has no vigorous and comprehensive social philosophy. "Primitive Christianity," says Naumann, "attached no value to the preservation of the state, law organization, production. It simply does not reflect on the conditions of human society." He concludes: "Hence we either dare to aim at being without a state, or we decide to possess, alongside of our religious creed, a political creed as well.[41]

Such a thing should appear inconceivable in respect of Christianity, as a revealed religion but what actually happened was that, due to the impact of close contact with neighbouring civilizations during the first two centuries of Christian history, particularly with the Hellenistic civilization, the idea of the 'Kingdom of Heaven' — in its narrower connotation — was stressed while the "earth" was left at the tender mercies of tyrants, the Caesars. This duality ultimately led to the emergence of Protestantism which dealt a crushing blow at the power of the Christian Church.

We are not concerned for the time being with the religious aspect of Christianity. However, so far as its social aspect is concerned,

[40] *Inside Africa*, p.435.
[41] Cited in *The Reconstruction of Religious Thought in Islam*, p.148.

Chrisitanity is based on the notion of the inherent superiority of the Israelites. The Western countries in which Protestantism has flourished (for instance, England and Germany) were the citadels of the Aryan race which is considered most isolationist and egotist. For this reason it would not be far-fetched to think that the national temperament and the inherent mentality of the Aryan race revolted against Christianity, which is evidenced by the fact that this revolt first took place in Germany, the strong-hold of the Aryan race. It is, again, from the same country that there also arose, three centuries later, the pioneers of Communism, an ideology which succeeded in seizing power in Russia — the centre of Orthodox Christianity. Would it be too much to infer that the hopeless,traditionalism and stagnation of Christianity have been among the major contributory factors in the rise of Communism in Russia.?

Communistic nihilism is a natural reaction against the imperfect and unsatisfying *weltenschauung* of Christianity. The potential effects of this reaction cannot be guaged from the political power of Communist Russia. This is the beginning, the first shot of the counter-offensive, to borrow from Toynbee. Christianity as a political force is facing a bleak future. The attempt to keep religion confined to the private sector of human life is doomed to fail, for life refuses to keep itself confined within any such artificial boundaries, and unforutnately Christianity is adamant on the issue and stubbornly insists that politics be treated as a forbidden tree.

(v) Christianity has failed to resist Communism. About one third of the Christian population of the world (i.e. about 260 million), has already gone behind the Iron Curtain. Out of the other two thirds, a considerable section of it is under Communist influence. Such a tremendous loss within less than half a century constitutes a danger of the highest magnitude to Christianity—a danger which is unparallelled in human history.

(vi) **Failure in Missionary Efforts**: Although Christians are the largest single religious community of the world, it has now become quite obvious that Chrisitanity has failed in its missionary endeavours. Hence, the Christian population is concentrated in Europe and the New World (i.e. North and South America, and Oceania). Outside these areas, the number of Christians is negligible. This is astonishing in view of the very earnest and powerful drive of Christians, under the shadow of their dominance in large parts of the world, to win converts to their faith.

In the New World, Christianity was confronted by none of the great and civilized religions of the world. The native population cons-

isted of wild tribes who were pagans and believed in all sorts of myths. Hence it is not the least surprising that by dint of a superiror culture and greater political power Christianity vanqusihed native paganism. Even this triumph, however, was not merely the outcome of persuasion. Arnold Toynbee has described the process, with the help of the letters of two western observers of the 17th century, which gives some idea as to how Christianity won its way in the new world. To quote one of these:

> An inconsiderable and weak number of Chrisitans, destitute of everything, arrive in a pagan country; these foreigners beseech the inhabitants, by the Bowels of humanity, that they would succour them with the necessaries of life. Those necessaries are given them, habitations are granted, and they all join together and grow up into one body of people. The Chrisitan religion by this means takes root in that country and spreads itself, but does not suddenly grow the strongest. While things are in this condition, peace, friendship, faith and equal justice are preserved amongst them. At length the magistrate becomes a Christian, and by that means their party becomes the most powerful. Then immediately all compacts are to be broken, all civil rights to be violated, that idolatry may be extirpated; and, unless these innocent Pagans, strict observers of the rules of equity and the law of Nature, and in no ways offending against the laws of the society —I say, unless they will forsake their ancient religion and embrace a new and strange one, they are to be turned out of the lands and possessions of their forefathers, and perhaps deprived of life itself. Then, at last, it appears what zeal for the church, joined with the desire of dominion, is capable to produce, and how easily the pretence of religion, and of the care of souls, serves for a cloak to covetousness, rapine and ambition.[42]

Gunther's account of how the missionaries in some of the African areas go about, with a sword in one hand and the Bible in the other, may be read with interest in his reputed work 'Inside Africa.'

It is noteworthy that wherever in Europe, and in the new world, Christianity came across paganism, it did succeed to a great extent in its missionary endeavours. But in the East where it encountered organized religions like Islam, Buddhism, Hinduism, Confucianism, and Shintoism, its missionary endeavours proved of no avail despite the absolute political dominance of Chrisitans nations over eastern lands. The extent of Christian missionary success (or failure?) in these areas can be gauged from the following table:

[42] *An Historian's Approach to Religion*, London, Oxford University Press, 1956, p.163.

Christianity in Africa and Asia[43]

Table No. 32

Name of continent.	Roman Catholics	Eastern Orthodox	Protestants	Total
Asia	30,144,000	8,106,071	8,836,823	47,086,894
Africa	18,608,000	5,868,089	6,277,773	30,753,862
Total	48,752,000	13,974,160	15,114,596	77,840,756

The above mentioned figures, however, are of doubtful validity. For instance, Gunther is of the opinion that the total Christian population of Africa is approximately 21 million, out of which 7.5 million are Catholics.[44] In the light of these figures, those mentioned in the *Catholic Almanac* appear as grossly exaggerated. This exaggeration is understandable in the light of the following opinion of Gunther:

> Catholics are very proud — justly so — of the fact that more than 9,700 of their priests and seminarians in Africa are African. Already, of their total of three thousand sisters, 71% are Africans.[45]

If the figures of the Almanac, in respect of the Christians of Africa, are corrected in the light of Gunther's assessment and it is presumed, for which there are good grounds, that in the case of Asia too the figures have been over-stated, probably in the same ratio as has been done in Africa, their total number in Asia would not exceed 32.5 million and thus the total for the two continents would amount to 53.5 million.

Now we shall examine the relevant figures at some length.

CHRISTIANITY IN AFRICA

If we accept the figures given by Gunther (and there is no reasonable ground for not accepting them) the total number of pagans converted to Christianity during the last five centuries does in no case exceed one million. As for the rest, they are either those who had been Christians

[43] Based on the 1957 *National Catholic Almanac*, p.343.
[44] *Inside Africa*, p.299.
[45] *Ibid.*, p.304.

for generations or are White European Christians or are the descendants of those one million converts.

The White Christians

Among the Christians in Africa, five million are White Christians, who are originally westerners and have just settled down in Africa. According to Gunther, however, the total White Christian population of Africa is 5 million.[46] Other Christian sources put the figure at 8.5 million. To be on the safe side, we may assume their number to be five million.

Old Christians

About half the Christians of Africa consist of the descendants of their Christian ancestors from olden days. These include Christians of Ethiopia, Eritrea, Sudan, Egypt, Libya, Tunisia, Algeria and Morocco. Their ancestors were Christians even before the spead of Islam and hence their existence is not the outcome of Christian missionary efforts. Out of these there are 7.5 million Christians just in one country. In the rest of the North-African countries, there are more than 3.5 million Christians. However, even if we assume that their number is 2.5 million, their total number comes to 10 million. If we add the number of White Christians (i.e. 5 million) to this figure, the number of Christians comes to 15 million. If this number be subtracted from the total number of Christians in Africa, we would get the figure of 6 million, who are the descendants of those converted to Chrisitianity during the last five centuries and a half.[47] It is noteworthy that, during these centuries, the population of the world has, in the opinion of international experts, increased five-fold.[48]

In the light of this we can infer that these five million Christians are largely the result of procreation, and the number of those who embraced Christianity does not exceed one million and it was through procreation that their number increased to 5 million during these three centuries.

An estimate of the real measure of the success of Christianity in Africa can only be made by a study of Christian missionary activities in that continent.

[46] *Inside Africa*, p.6.

[47] It may be recalled that Christians entered Africa for the first time in the 15th century and in the same century they started colonisation as well as proselytization.

[48] *Proceedings of the World Population Conference*, 1954, *Summary Report*, United Nations.

There are between forty to fifty thousand Christian missionaries in Africa. Out of these, the number of American Protestant missionaries alone, who are carrying on their activities in lands below the Sahara, is 4,500 and the number of Catholic missionaries and nuns is about twelve thousand.[49]

Hence, Christian achievement in the field of conversion is that about fifty thousand missionaries converted two hundred thousand persons to Christianity during the period of a hundred years. Calculating on that basis we can say that each missionary succeeded in converting four persons in one hundred years, or one in twenty five years. This is a fact which has been painfully realized by Gardner:

> In every one of the West Coast lands, from Sierre Leone to the Bay of Bright, a very considerable proportion of the population is Mohammedan, and for the balance, the heathen remnant, the contest is going on and at present on utterly unequal terms, between Islam (coming in with its dead weight from the North) and Christianity coming all too feebly and fitfully from the South. In these great central and western regions thirty million of Moslems tell us of our great failure.[50]

Zwemer also felt the same way. After recognizing the invincibility of Islam, he expresses the view that, in Africa, for every one Muslim converted to Christianity, one finds one thousand converts from paganism to Islam.[51]

CHRISTIANITY IN ASIA

Authentic figure regarding the number of Christians in Asia — as modifitied in the light of Gunther's figures—is 37.5 million. Let us now make a region-wise survey of Christianity in Asia.

Christianity in the Middle East

The following table gives the number of Christians in different Middle Eastern countries:

[49] *Inside Africa,* pp.299-300.
[50] *The Reproach of Islam.*
[51] *Zwemer,* p.304.

Table No. 33

CHRISTIANS IN THE MIDDLE EAST

Name of Country	Christian Population
1. Iraq	147,000
2. Syria	403,040
3. Lebanon	607,341
4. Palestine (including so-called Israel)	125,000
5. British Protected (Arab) Territories	100,000
6. Turkey	300,000
7. Iran	90,000
Total:	1,772,381

These Christians have been Christians since long ages and Christian missionaries have not been able to contribute anything whatsoever towards increasing their number.

The Philippines and Goa

There are about 17.5 million Christians in the Philippines and Goa. In Asia it is only in these two countries that Christians constitute a majority. This is inspite of the fact that Christians have been the rulers of the greater part of Asia during the last about two centuries and that they were as devout Christians as were the Christian rulers of the Philippines and Goa. Why is it so that out of all the colonized and subjugated Asian territories, it is only in those under the Spaniards and the Portuguese that people embraced Christiantiy *en masse*? Leaving for the moment the contents of the letters quoted from Toynbee, earlier in this chapter, we would nevertheless point out that it is these two European nations who literally effaced Islam from their domains and thus set up new records of religious chauvinism and bigotry. When the Portuguese began their expansionist thrust towards South East Asia, the first place they occupied was Malacca. The manner in which this territory was occupied has been described by a European writer in the following words:

> Immediately after the capture of Malacca the Portuguese began the work of transforming it into a fortress town, the first model of a headquarters of European rule in South East Asia. The mosque below the hill in the centre of the town was demolished and the stones from it and from the tombs of Malaccan Sultans were used to construct, on the same site, a tall donjon tower or keep.[52]

> The invasion of South East Asia by Portuguese commercial power, in alliance with the Christian church, was accompanied by much violence. For South East Asia there was nothing new in the association of commercial power with warfare, but the peculiar combination of commercial war and religious crusade that the Portuguese introduced was something with which the region had not been confronted before. For Portugal, the advance to the East was not simply invasion along the main highway of Asian trade but also a great forward outflanking movement in the holy war between Christianity and Islam.[53]

> For the Spaniards, as for the Portuguese, overseas expansion in the sixteenth century was partly a Christian Crusade; political annexation and religious conversion were interrelated aims.[54]

So far as the spread of Christianity in the Philippines is concerned, it has to be borne in mind that Islam had not spread there well enough and so Christianity had to encounter the pagans only. According to the above-cited author:

> The Philippines therefore constituted the one considerable region in South East Asia where Europeans were not faced with a civilization and culture, comparable with their own already established and assimilated. And Spaniards who mastered the island were able to make good use of these favourable conditions because their interest in the territory was much less a commercial interest than a missionary one.[55]

However, if the Christians of the two above-mentioned countries and those of the Middle East are excluded, the number of Christians in Asia will be reduced to approximately 15 million i.e., one per cent of the population of Asia. Then these Christians too are the outcome of Western Imperialism and have been converted under the shadow of

[52] Harrison, *South East Asia*, London 1955, p.69.
[53] *Ibid.*, p.70.
[54] *Ibid.*, p.75.
[55] *Ibid.*, p.132.

Christian political dominance. The extent to which these Christians will, in future, be able to stick to their faith under changed circumstances will provide an index to the ideological virility of Christianity. However, in view of the developments which have taken place in China and Japan during the course of the last twenty five years, and in India during the last fourteen years after independence, one would feel hesitant to entertain any optimistic view about the strength of conviction of the converts to Christianity.

In short, due to the above mentioned reasons, and in view of the very small number of Christians in Asia, it would not be unfair to hold that even when confronted with ancient religions, Christianity has not been able to make any mark about its proselytizing virility and its ideological superiority. Whatever success it has achieved, it has achieved at the cost of Hinduism. For all the countries of the East (except the Philippines which was pagan), the largest number of Christians is to be found in India as will be borne out from the following figures.

CHRISTIANS IN THE INDO-PAK SUB-CONTINENT

Table No. 34

Name of Country	Number of Christians
1. India	8,158,000
2. Pakistan	501,000
3. Kashmir	34,000
4. Goa	400,000
Total:	9,125,000

In the following African and Asian territories, Christians happen to be either in majority or near about fifty per cent of the population.

CHRISTIAN POPULATION IN ASIA & AFRICA

Table No. 35

1. The Philippines	17,500,000
2. Goa	400,000
3. Lebanon	607,341
4. South Africa	2,500,000
5. Ethiopia	7,500,000
6. Eritrea	500,000
Total:	29,007,341

Christian Minorities

The total Christian population of Asia and Africa comes to about 53,500,000. If we take away from out of this figure the number of Christians living in countries where they are either in majority or constitute half the population (and this figure stands at 29,007,341), we would arrive at the total number of Christians living in such Asian and African countries where they happen to be in minority. This works out to 24,492,659, which is a very insignificant number when compared with the number of the followers of Islam or Buddhism, the two other missionary religions, living as minorities. If this does not conclusively prove the fàilure of Christianity, it does show at least that it has less vitality than Islam and Buddhism so far as survival in an alien and incongenial atmosphere is concerned.

The Number of Christians in the world

The most complete figures concerning the number of Christians in the world are to be found in the 1957 *National Catholic Almanac*, a work to which we have so frequently referred. However, as we have already pointed out, in the light of Gunther's information, the figures relating to the number of Christians in the world, as estimated by the *Almanac*, need to be moditied to the extent of a reduction of 24,300,000 so that we get 793,220,926 as the correct total number of the Christians in the world. These figures, as the *Almanac* itself makes clear, relate to the year 1956. But, in the present work, we have quoted figures for the year 1951 and therefore it is necessary that we reduce the above figures by five per cent. This would bring the total number of Christians in the world to 750 million.

In determining this number we have relied exclusively on Christian sources and have modified these figures only at two places where this modification appeared inevitably called for in the interests of accuracy. Thus it should be regarded as the maximum number of Christians in the world. On the basis of these figures Christians constitute thirty one per cent of the total world population, which is 2,400,000,000

Christian Territory

Christians exclusively occupy the whole of North and South America and Australia. They also occupy the whole of Europe except Albania and Thrace. In Africa, they are in occupation of Ethiopia and Eritrea, and in Asia they have their hold on the Philippines and Goa. This will be clear from the following table:

CHRISTIAN TERRITORIES AND THEIR AREA
Table No. 36

	Name of territory	Area (sq. kms.)
1.	North and South America	42,043,000
2.	Oceania	8,557,000
3.	Europe (excluding Albania, Thrace and Russia)	4,920,000
4.	Ethiopia and Eritrea	1,184,000
5.	The Philippines	299,000
6.	Goa	1,537
	Total:	57,004,537

This constitutes 43 per cent of the total area of the world which is 135,100,000 sq. kms.

Political Strength

Out of the 100 member countries of the United Nations, 53 are Christian.[56] The proportion of Christian members of the United Nations is, therefore, 53 per cent. The following is the list of the Christian member states in the U.N.O.

Table No. 37

1. Argentina	6. Brazil
2. Austria	7. *Bulgaria*
3. Australia	8. *Byelorussian S.S.R.*
4. Belgium	9. Canada
5. Bolivia	10. Chile

[56] The ten countries in italics in this list are completely in the grips of communism and seem to have, for all purposes, been lost to Christianity. There would appear little justification for designating them as Christian territories except in a traditional sense.

11. Columbia
12. Costa Rica
13. *Cuba*
14. Cyprus
15. *Czechoslovakia*
16. Denmark
17. The Dominican Republic
18. Equador
19. Elsalvador
20. Ethiopia
21. Finland
22. France
23. Greece
24. Guatemala
25. Haiti
26. Honduras
27. *Hungary*
28. Iceland
29. Ireland
30. Italy
31. Luxemburg
32. Mexico
33. Netherlands
34. New Zealand
35. Nicaraguay
36. Norway
37. Panama
38. Paraguay
39. Peru
40. Philippines
41. *Poland*
42. Portugal
43. *Rumania*
44. Spain
45. Sweden
46. *Ukrainian S.S.R.*
47. Union of South Africa
48. *U.S.S.R.*
49. United Kingdom
50. United States of America
51. Uruguay
52. Venezuela
53. *Yugoslavia.*

CHRISTIANITY

SUMMARY

			Percentage
A.	**Population:**		
	World Population	2,400,000,000	
	Christian Poupulation	750,000,000	31
B.	**Area:**		
	Area of the world	135,100,000 sq. km.	
	Area under Christians	58,104,537 sq. km.	43
C.	**Political Strength:**		
	Number of Member states of the United Nations	100	
	Number of Christian Member states of the United Nations	53	53

Confucianism

Confucianism is the greatest of all the religions to be found in China. Confucianists have a history of two thousand and five hundred years behind them, out of which they have been rulers for about two thousand years.

The name Confucianism has been coined by Westerners. The actual name of the religion in the Chinese language is *Kung Chiao*, i.e. 'Confucian teaching'. It is also called *Juo Chiao*, which means the 'Teaching of the Learned'.[1]

Confucianism is the ancient religion of China; the worship of the universe, by the worship of its parts and phenomena.[2]

Genesis of Confucianism

The founder of this religion was a philosopher named Confucius (551-479 B.C.). His father was the governor of a district. When Confucius was only three years old his father passed away. At the age of fifteen he was enthralled by the desire to acquire knowledge. At nineteen he married a lady who gave birth to two daughters and a son. Soon after his marriage, Confucius got a governmental job in his own district. At the age ot twenty-two he started a school. This school was not meant for children: it was meant for those who were desirous of learning good morals and the arts of good government. In this school he also had as his disciples a few princes with whom he later went to the

[1] See *China Handbook*, p.26.
[2] *The Encyclopaedia of Religions and Ethics*, Vol. IV, p.12.

capital, where he made good use of the royal libraries, and studied music which was at the peak of its popularity at the court. It is reported that while in the capital he also met Lao Tse, the founder of Taoism, and was considerably impressed by him.

Confucius lived in an age when feudal system and its institutions were dying and a new China was emerging. Confucius applied himself diligently to studying the ancient governments. In the latter half of his life he visited different states seeking to put his teachings into practice, but the rulers of these states were too busy trying to stabilize their insecure positions to pay much attention to him.

Confucianist Teachings

In point of fact, Confucianism cannot be considered a religion in the sense of being a code of beliefs and worship. Its spiritual content, if we mean thereby a set of metaphysical beliefs, is also poor. Nevertheless, Confucianism propounded principles having an ethical and political bearing which have left a deep impress on Chinese life.

Confucius made no pretension of having received revelation. He was concerned merely with the duties of man in his capacity as a member of the society. Harmony in the discharge of social obligations meant to him compliance with the will of God. References to a Higher Being in Confucius are very vague. It is said that there were four things about which Confucius hardly expressed his view. One of these was the spiritual beings. Although he used to perform services for transmitting spiritual blessings to the souls of the dead, he also used to say that if people could not serve those who are alive, how could they serve the dead?

Another saying of Confucius throws light on his views about the problem of life after death: "When you do not know the reality of life, how can you know the reality of death?" For these reasons it can be said that the teachings of Confucius had an overridingly this-worldly orientation. He recognized man as member of the society and did not believe that the idea of the life to come could serve as the basis of life in this world. Good and evil, in his view, have their effects on those human beings who are responsible for them, or on their coming generations. He was also not opposed to polygamy and was no great supporter of the rights of women. His teachings in general were tinged with conservatism.

Once a disciple asked Confucius what a man should do were he to receive the powers of governance. "He should try to vindicate his name," was the reply. When this reply was regarded as highly vague

and mystifying, he elaborated his statement by saying, "Let ruler be ruler, official be official, father be father, and son be son; this is government."

"Ethical life is conceived in the Five Relations. These are the ruler-subject, father-son, husband-wife, elder-younger brothers, and friend-friend relation. The sovereign should be benevolent, the subjects or officials, loyal. The husband should be just; the wife, obedient; the father, kind; the son, filial; the elder brother, considerate; the younger, obedient. Friends should be faithful. Each individual is thus subject to three pressures. The first is from above, the elders and ancestors. The second is from the sides, the equals; and the third is from below. This system has developed highly integrated social groups held together by privileges and duties."[3]

The purpose of justice in the Confucianist system of ethics is to give each man his place. Man is father, son, elder brother, friend, or citizen. Each status has certain privileges and certain responsibilities. This means that each man lives in a system of loyalties which he owes to others and which others owe to him.

Despite his recognition that evil habits are found in man, Confucius had great faith in the innate goodness of human nature. He strongly believed in the salutary effects produced on human beings by people of exemplary character. He believed that a good ruler could produce good subjects. He, therefore, used to say that if he were given the rulership of any state, he would soon succeed in setting things right.

The Disciples of Confucius

Among the three thousand admirers of Confucius there were about seventy or eighty learned men of unusually high calibre who kept in constant touch with him, noted even the minutest details of his character and preserved whatever he uttered. These disciples testify that Confucius never fished nor ever hunted any bird or animal.

Confucius had a tender love for his disciples. This is evident from the fact that when the only son of Confucius died, he observed patience. But when his dearest disciple died, he began to weep and sob like children. He died in 481 B.C. with great grace and dignity. The man who was little cared for during his life-time became the centre of the Chinese people's veneration and honour after his death.

About two centuries after his death, the Sung dynasty was established in China. The rulers of this dynasty brought all states from one

[3] *The Great Religions of the Modern World* pp.3 and 5.

end of China to the other under their control. However, they could not liquidate the followers of Confucius. Hence they burnt all the books of Confucius except one. They also burnt alive hundreds of Confucian savants. But when the Han dynasty was established it adopted a very respectful attitude towards Confucianism. They even encouraged the compilation of old books. It is during this period that *Great Learning* and the *Doctrine of the Mean* as well as other works were produced.

Among the books containing basic material on Confucianism one is *Analects of Confucius* which consists of the sayings of Confucius collected by his disciples.

Sayings of Confucius

Some of the golden sayings of Confucius which have gained very wide currency in China are as follows:

(1) What we ask of the son we should give to the father. What we ask of the official should be given to the ruler. What we ask of the younger brother should be given to the elder brother. What we ask of the friend should be given to him?

(2) We should not do to others what we do not wish ourselves and should do to others what we wish ourselves.

(3) What you hate in him who is above, do not do to the one below. What you hate in the one below, do not do to the one above.

(4) Whatever a noble man seeks in himself, a base man seeks in others.

(5) Knowledge without reflection is labour wasted.

(6) An idea unsupported by knowledge is dangerous.

(7) Human beings can dominate over principles; principles cannot dominate over human beings.

(8) Those who are cautious do not commit blunders.

Important Books on Confucianism

The teachings and philosophy of Confucius and his followers are embodied in Four Books and Five Classics. According to Lewis Hodous:

During the Han dynasty (206 B.C. - A.D. 220) the Five Classics were assembled. In A.D. 252 they were engraved on stone tablets in the capital, thus providing a standard authoritative text. Later, to the Five Classics were added the Four Books. The two collections constitute the Bible of Confucianism.[4]

Confucianism: A Social and Political Survey

Points of Strength: First, leaving aside Judaism, Confucianism is one of the oldest religions, like Buddhism and Taoism, of the Far East. It is not merely one of the oldest, but is also the strongest non-Semitic religion of the world and has supreme influence over Mongolian nations.

Secondly, Confucianism is primarily and essentially a political philosophy. A major part of the teachings of Confucianism is concerned with the subject of good government and consists of instructions to the officials of the state. It is for this reason that Confucianism has had a deep influence in the political field. Confucianism remained the state religion of China for about two thousand years. During this long period Taoism and Buddhism made several attempts to dislodge Confucianism from its position. However, they have been overwhelmed by the superior political philosophy of Confucianism. Even in the present century, when out of the desire to follow the West, Confucianism has been brought down from the pedestal of state religion, it continues to have a strong hold on the official and public life of China.

Thirdly, the teachings of Confucianism are very simple and elastic and are largely in conformity with natural laws.

Fourthly, Confucianism not only embraces the whole of China but is also fairly well spread in Japan where it has about ten million followers. Moreover, the political teachings of Shintoism, the state religion of Japan, also evidence some influence of Confucianism. Thus, Confucianism has a very deep influence on the Mongolian family of religions.

Points of Weakness: First, Confucianism has no definite and stable foundation. It is not based on revelation and hence is devoid of superhuman wisdom and heavenly guidance.

Secondly, owing to the highly elastic nature of its teachings, Confucianism is always constrained to bow down before, and compromise with, alien ideas and concepts. It is for this reason that we find that Taoism and ancestor-worship have co-existed in China with Con-

[4] *The Great Relgions of the Modern World*, p.2.

fucianism for the last two thousand years. Later on, we find that Buddhism, Islam and Christianity also succeeded in securing strong footholds in China. It is also due to the elastic nature of Confucianism that this religion could not retain the purity of its creed. It is again due to this that we find very little religious devotion among the Chinese. It has been very aptly remarked that:

> The Chinese as a people are not very religious. Except a small minority the greater portion of the people are both eclectic and tolerant in religion. An average Chinese may worship his ancestors, participate in Buddhist rituals, join Taoist adventures and follow Christian customs without feeling any incongruity or inconsistency.[5]

Thirdly, Confucianism, strictly speaking, is not a religion as it is devoid of that spiritual content which is the hall mark of religion. It has no devotional rituals from which are derived spiritual solace and satisfaction of the heart.

Fourthly, although Confucianism is an ancient and indigenous religion of China, it has ever been a victim to political vicissitudes. This is surprising in view of the fact that Confucianism is essentially a political philosophy. In the past we find Confucianism being overwhelmed at times by Taoism, at others by Buddhism. After 1912 it ceased to remain the state religion and had had to face consequential decline. Then the recent Communist revolution in China has proved a fatal blow and has rendered it helpless. Among the great religions of the world, it is Confucianism alone which has been completely defeated by Communism in its own home-land. Confucianism is not in power even in Japan although in respect of numbers it is the third greatest religion of the world, i. e., it comes after Christianity and Islam. Looking at the political fate of Confucianism, in the background of its impressive numerical position, it becomes apparent that the religion which had a political philosophy as its very basis has now become politically the weakest and the most ineffective religion of the world.

The Number of Confucianists

Confucianists are to be found in China as well as in Japan. In regard to the number of Confucianists in China, we shall discuss it later. As for Japan, although Shintoism is the dominant religion, Buddhism, Confucianism, Taoism, Ancestor-worship and Islam have also their footholds in the country. Among these, Confucianism and Buddhism are comparatively more prominent and influential. Dr. Inovye has summarized the influence of Confucianism in Japan as under:

[5] *China Handbook*, p.26.

> That the majority of those who participated in the making of the New Japan toward the end of the third period consisted of Confucianists is an undeniable fact......of all the branches of Confucianism, the Chutaze school and the Wang Yang-Ming school produced most pioneers of the new era......It may be added that the readiness with which our people grasped and adapted the newly introduced Western civilization was in the main due to the mental training they had received from the study of Confucianism throughout the Tokugowa age.[6]

According to those who know Japan intimately, the Confucianists in Japan number at least ten million.

Confucianists Are in Majority in China

Now we shall present the views of certain reputed scholars to show the strength of Confucianism in China.

(1) Chinese civilization is based on ancestor-worship; the family system, on Confucianism...and Buddhism and Taoism. The staunchest supporters of these religions could scarcely deny that Buddhism and Taoism as moral forces are in complete decay in China and have been so for a very long time.[7]

(2) Like many Chinese, several leading European authors adhere to the belief that the present crisis may bring forth a Confucian revival.[8]

(3) From the second century B.C. until after the turn of the nineteenth and twentieth centuries of the Christian era, Confucianism has retained the abiding allegiance of an intellectual elite in this populous Chinese society. In spite of the inroads of alien, theoretically incompatible, ways of life as for instance, the Mahayana form of Buddhism—Confucianism has always hitherto eventually recaptured its hold on the masses, even when these had temporarily wavered away from it.[9]

Confucianism, as is well-known, has remained the state religion of China for about two thousand years. It had been established as the state religion by the emperor Wuti (140-87 B.C.) and it retained this position uptil 1912.

An estimate, as to how great was the prestige and how deep the influence enjoyed by Confucianism during these two thousand years,

[6] *Fifty Years of New Japan*, pp.62-63.
[7] *Chinese in South East Asia*, p.22.
[8] *Ibid.*, p.25.
[9] *An Historian's Approach to Religion*, p.67.

can be had from the following statements of Lewis Hodous:

> The first emperor of the Han dynasty visited the tomb of Confucius. In A.D. 442 a temple was erected at Chu-Fu, the place of his tomb. In 505 one was erected at the capital. This was canonization. From now on honours multiplied. Thai Tsung of the Tang dynasty (A.D. 618-906) put the cult on a new basis. In 630 he decreed that all districts in the empire build temples to Confucius with statues of the Master dressed in royal robes. This universalized the cult. In 647 he made the Confucian temple the Hall of Fame for scholars and officials. In the capital he established imperial colleges in which the Confucian classics were taught. Graduation from these colleges, examinations, and special examinations by the emperor became the doors into official life. This made Confucius not merely the patron of the Confucian group, but the patron of the government and symbol of national unity. In 665 Confucius was given title of Supreme Teacher. In 735 he was granted the title of King, in 1013 that of Supreme Saint, and in 1330 his descendants were ennobled. After 1530 the images in many Confucian temples were replaced by tablets so as to avoid the semblance of idolatry.

Under the Republic, the cult of Confucianism has had a varied history. Under President Yuan Shih-Kai (1912-1916) it enjoyed a brief revival — he made in 1914 an offering to Heaven at the round altar South of Peking. In the constitution, Confucianism was recognized as intimately related to the Chinese state. Later in 1934 the ceremony to Confucius was revived and was conducted at Chu-fu by the high officials of Kuomintang. The Confucian temples were repaired. The old musical instruments were restrung. The old ceremonies were made vibrant with the spirit of old China conscious of its mission in the modern world. The study of the Classics was revived. Plans were made for the repair of the temple at Chu-fu at government expense. August 27, the alleged birthday of Confucius, was made a national holiday. The title of the oldest male of the Confucian family was changed from "Duke of Extended Sagehood", granted in 1233, to "Sacrificial Official of the Late Teacher." The three principles of Sun Yat Sen — racialism, democracy, and livelihood — were grafted upon the Confucian system. In the light of these facts one can only concur with the view of Y.C. Yang that all Chinese are basically Confucianists with a leaning towards Buddhism and Taoism.[10]

Certain scholars have given definite figures in respect to the numerical strength of Confucianism in China.

[10] *The Great Religions of the Modern World*, pp. 11 and 19.

Dr. Zeller of the Statistical Bureau of Stuttgrat gives the following estimate of the adherents of various religions of the world. He contends that out of 1,544,310,000 people in the world, 534 940,000 are Christians, 175,290,000 are Muhammadans, 10,806,000 are Jews, and 834,280,000 belong to other religions. Out of this last class 300,000,000 are Confucianists, 214,000,000 are the adherents of the Brahmanic religion, and 121,000,000 are Buddhists.[11]

According to the 1957 *National Catholic Almanac*, the Confucianists number 300,000,000.[12] According to Dr. Saeed-uddin Ahmad, Head of the Geography Department, Punjab University (Pakistan) the total number of Confucianists and Taoists in the world is 350,000,000.[13] According to other sources the Taoists number 50,000,000.

In the light of the above mentioned figures, our estimate of the total number of Confucianists in China in 1951 comes to 350,000,000. If to this figure is added 10 million, which is the number of Confucianists in Japan, we arrive at a fairly reliable figure about the total number of Confucianists in the world, which would be 360,000,000.

Confucianist Territory

The total area of China is 9,736,288 sq. kilometres. But this includes the areas of the Muslim majority provinces of China, namely Sinkiang, Ningasia and Kansu. The total area of these Muslim provinces is 2,420,251 sq. kilometres. Hence the remaining area i.e. 7,300,000 sq. kilometres is the area of Confucianist China. which comes to about 5 p.c. of the world area.

Political Power

Although China is Confucianist in the sense that Confucianists are in a majority there, it is now a Communist country and it is difficult to judge the actual position of Confucianism in present day China. However, this much is clear that the state named *People's Republic of China* can in no way be adequately considered to be an index to the political power of Confucianism. As for Japan, Confucianists there are in a minority and the country as a whole is Shinto. To be on the safe side, and in view of the rapidly changing circumstances of the present times, it would be proper to regard China as a Confucianist country, at least so long as Nationalist China (Taiwan) is a member of the United Nations.

11 *The Encyclopaedia of Religions and Ethics*, vol. III, p.494.
12 p.343.
13 *Pak Atlas*, Lahore, 1953., p.9.

SUMMARY

A. Population		**Percentage**
World Population	2,400,000,000	
Confucianist population	360,000,000	15
B. Area		
Area of the world	135,100,000 sq. km.	
Area of Confucianist China (excluding Muslim majority areas).	7,300,000 sq. km.	5
C. Political Strength		
Number of the Member States of the UNO	100	
Confucianist Member States of the UNO	1	1

** XI ****

Hinduism

Keeping in view the scientific connotation of the term 'religion', it is difficult to speak precisely as to what Hinduism means and what is the basic creed which every adherent of this faith is required to accept and follow. For, un-like Judaism or Chiristianity or Islam, Hinduism has neither any prophet nor any particular revealed book, nor still any well-defined body of beliefs. According to John Clark Archer:

> The term Hinduism is both broad and vague but for want of something better we may use it to designate the religion of the Hindu. The word Hindu itself is an abstract designation of a class more than of any given persons, for there is scarcely any concrete person readily to be identified as Hindu.[1]

The vagueness of Hinduism which creates difficulties in its definition is so evident a fact that all writers on Hinduism, whether Eastern or Western, Hindu or non-Hindu, are in agreement on the point. We shall content ourselves with citing from the writings of a few writers on Hinduism in order to illustrate the point.

Maine contends that:

> The assumption that Hindu law was applicable only to those who believed in the Hindu religion, in the strictest sense, has no basis in fact. Apart from the fact that Hindu religion has, in

[1] *The Great Religions of the World*, p.44

> practice, shown much more accommodation and elasticity than it does in theory; communities so widely separated as Hindus, Jainis and Buddhists have followed substantially the broad features of Hindu law as laid down in the Smritis.[2]

Gupte writes:

> Now the question of much practical importance and not altogether free from difficulty is: Who is a Hindu? The name Hindu is not very definite in its significance. In the Anglo-Indian law-language of the last century the word "Gentoo" occurs as a frequent substitute for it. The word Hindu itself is not used in any ancient Sanskrit text. It is of foreign origin. It is said that it is derived from the word 'Indus' or Sindu and was used by the Mohammedans to designate the people living to the east of the river of that word, which gradually came to signify any inhabitant of India. Etymologically, therefore, the word means today any inhabitant of India. But the etymology of the word does not avail us to answer the question, for it would lead to the application of Hindu law, for instance, to the Mohammedan inhabitant of India.[3]

Jawahar Lal Nehru expresses the following opinion:

> Hindusim as a faith is vague, amorphous, many-sided, all things to all men. It is hardly possible to define it, or indeed to say definitely whether it is religion or not, in the usual sense of the word. In its present form, and even in the past, it embraces many beliefs and practices, from the highest to the lowest, often opposed to or contradicting each other.[4]

The fact of the matter is that Hinduism is synonymous with Indian patriotism of the chauvinistic variety. All those who live in India and regard it as their sacred homeland, and feel deep emotional attachment with every thing which is related to India (whether mounatins or rivers or seasons or historical personalities), are Hindus, regardless of the consideration whether they are Aryans or non-Aryans, whether they are pagans or atheists, whether they are polytheists or monotheists. Hence Hindusim is not, in its essence, a set of beliefs or a code of religious rituals and ceremonies. It is rather that particular outlook

2 Maine, *Treatise on Hindu Law and Usage,* IX edition, Madreas, 1950, p.5
3 *Hindu Law in British India,* p.7.
4 *The Discovery of India,* p.37.

on social and political affairs which is founded on the notions of the superiority of the Aryan race, of the caste system (*Varna Ashram*), and of the feeling of unlimited love for and devotion to the fatherland. Whosoever makes India the object of his deepest loyalties professing to place devotion to Bharat above every other devotion, and loyalty and does not profess to belong to any specific religion, is a Hindu. This chauvinism has found its expression in the national anthem of India called *Bande Matram:* "Mother! I worship thee".

The same exaggerated devotion to the sacred fatherland, to the exclusion even of religion, has been expressed by Pandit Nehru in one of his recent speeches:

> New Delhi: August 16, 1957: Speaking in connection with the anniversary celebrations of 1957 in the Ram Lila Ground, Pandit Nehru posed the question to the audience: "What claims your loyalty? Is it your self-interest? Or your language? Or your religion? Or your province? Or this great country India?" Thousands shouted unanimously that they owed their loyalty to their country.[5]

Such a view is corroborated by a study of ancient Hindu literature, a study which shows how this chauvinistic sentiment developed into a staunch belief. It might be averred that nationalism itself is not an evil. But it should never be forgotten that when nationalism and racialism assume the form of a religious creed, they become a curse for the whole of mankind, a curse which was only mildly exemplified by the Nazi philosophy of the superiority of the Aryan race. But the Swastika[6] philosophy of Nazism had after all been mitigated, even if to very little extent, by the ethical teachings of Christianity. Hence the racialist hysteria of the Nazis at least knew some moral bounds. But Indian chauvinism, which disregards all religious and moral considerations, is even much more agressive and constitutes essentially a much greater potential menace to mankind. In the light of the observations made above it is not difficult to appreciate the absence of the ethical base in Hinduism which in other religions ensures the bridling of individual and group instincts and keeps them within reasonable limits. This view is even supported by Guy Wint who is a great friend of India and whose book under reference has contributed a great deal towards furthering the political cause of India. He writes:

> Hinduism is the system of ideas evolved in Hindu society and has been added to century by century. It includes several schools

[5] *Qawmi Zuban*, August, 17th, 1957.

[6] The Indian and Aryan flavour of the word is noteworthy.

of thought, and the account given above is only of their common elements.[7]

He elucidates this as follows:

> A third view often expressed is that Hinduism leaves ethics out of account. If everything, even evil things, are part of God, evil as ordinarily understood can hardly exist. Indifference to ethics would follow naturally from a belief that all the external world is illusion, for in a world of shadows, moral obligation itself would be shadowy. One of the stoutest nationalists of the century, Tilak, the predecessor of Mr. Gandhi, seems to have asserted quite sincerely at the end of his life that he regarded politics as a kind of athletid sport and that they had nothing to do with morals as conceived by the West.[8]

However, the writings of enlightened Hindu leaders, like Sir Radha Krishan, the present Vice-President of the Indian Republic, bear evidence that they regard even Buddhism, which was banished from India, as an integral part of Hinduism. It is interesting to note that several High Courts of India, and even the Privy Council, have ruled time and again that Buddhists, Jainis and Sikhs should be considered the followers of *Dharama Shastara* (i.e. Hindusim). This, however, should not bewilder the reader for, indeed, the entire Hindu religion is characterised by paradoxes. In the words of a Hindu writer:

> It is not necessary to emphasise the fact that throughout Vedic literature consisting of the Samhitas, the Brahmanas and Upanishads, we find two currents of thought opposed to each other running parallell, sometimes the one becoming dominant, sometimes the other, one enjoining animal sacrifices (yajnas) and the other condemning it. Hence it is obvious that from the very carliest period of Hindu thought Ahimsa dharma and its opposite have been struggling for domination.[9]

Grriffin has oxpressed an interesting view:

> Of the Hindu, of whatever caste, it may be said, as of the poet, *nascitur non fit*. His birth status is inalterable.[10]

[7] *The British in India*, Revised edition, 1954, p.34.
[8] *Ibid.*, p.35.
[9] *The Cultural Heritage of India*, published by Sri Ram Krishan Central Committee, vol. I, pp.185-86.
[10] Lepel Griffin, *Ranjit Singh*, Oxford, 1928, p.26.

This loose definition of Hinduism is in a way not very illuminating. This, however, shows that all those people, whatsoever their beliefs, who have not been able to resist effectively the absorbing might of India, have been regarded as Hindus. As Jawahar Lal Nehru himself has aptly said: "India is, according to Dodwell, infinitely absorbent like the ocean."[11]

The following opinion of John Clark Archer about Hinduism is also very illuminating:

> Hinduism in its vagueness is first of all an item of the Stone Age. It is so ancient..Hinduism has had no founder to furnish a basic meassage, no early leader comparable with Zoroaster, Jesus or Muhammad, although Muhammad counted himself only a restorer, Jesus declared his Mission to be fulfillment, and Zoroaster felt called upon to purge and to summarize what he knew of earlier religion. These at least, each in its turn, inspired a "book of wisdom", a "gospel", and a "writing". Hindus have had no one even like Confucius to edit fully a long, inherited tradition. Strictly speaking, they have had for themselves no such figures as the Jains have in their Vardhaman Mahavira, as Buddhists have in Gotama Sakyamuni or as the Sikhs have in Nanak. In a sense, the founders of Hinduism are legion, their figures as shadowy as "cloud messengers" of changeful constitution and fitful errand.[12]

However, this is sufficient to establish that a good number of those who have been counted Hindus in the pre-partition census reports (i.e. between 1881 and 1941) were not Hindus in the real sense of the term. Still they were designated Hindus for political reasons.

Hindu Population

The Hindu population, according to the 1951 Census, is above 310 million. This is inspite of the fact that a decade ago their population was less than 210 million. Even if the Scheduled Castes were to be considered Hindus, the total number of Hindus comes to 255 million. Hence, for arriving at a correct judgment about the Hindu population, a careful scrutiny of the census figures of 1941 and 1951 is very necessary.

[11] *The Discovery of India*, p.73.

[12] *The Great Religions of the Modern World*, pp.44-45

Table No. 38
Indian Population in 1941.

No.	Religion	Population
1.	All religions	386,666,662
2.	Caste Hindus	206,117,326
3.	Scheduled Castes	48,813,180
4.	Muslims	92.058,096
5.	Indian Christians	6,040,665
6.	Anglo Indians	140,422
7.	Other Christians	135,422
8.	Sikhs	5,691,447
9.	Tribesmen	25,441,489
10.	Jainis	1,449,286
11.	Buddhists	220,003
12.	Parsis	114,890
13.	Jews	22,680
14.	Others	409,877

India was partitioned in 1947 with the result that two sovereign states, namely those of India and Pakistan, came into existence.[13] Due to partition, the Hindu population of the sub-continent was divided into India, Pakistan and Kashmir. This necessitates that in determining the total population we should keep in view the number of Hindus living in these three separate areas, and add to this the number of Hindus living outside the Indo-Pakistan sub-continent. Below are the figures for the year 1951 regarding the number of Hindus living in these three areas:

A. INDIA
Table No. 39
Census Figures for 1951.

No.	Religious Community	Population
1.	All Religious Communities.	356,877,394
2.	Hindus	303,536,000
3.	Scheduled Castes	..
4.	Muslims	35,400,000
5.	Indian Christians	8,158,000
6.	Sikhs	6,200,000
7.	Tribesmen	1,700.000
8.	Others	100,000

13 The case of Kashmir is still under dispute.

With regard to these figures, the Census Report, published by the Government of India, makes it clear that they related only to the present borders of India, excluding the people of Jammu and Kashmir and the tribesmen of Assam, where no census was held in 1951. Moreover, these figures do not include the 268, 602 persons whose census records were lost before the information regarding their religion could be collected.[14]

In the light of this explanation, we will have to reckon them as Hindus. Leaving aside Kashmir, which we shall mention separately, the details of the Hindu population consisting of the tribesmen of Assam and the un-recorded people of East Punjab, would be as follows:

(i) **The Tribal Areas of Assam**

According to the 1941 Census figures[15] the number of tribesmen in Assam was 60,630. Keeping in view that the population of the province has increased by thirteen per cent over the last ten years (as we shall see later), the number of tribesmen of Assam in 1951 should approximately be 74,000. But, as we shall see later, about 94 per cent of the tribesmen have been converted to Hinduism. On this basis it can be presumed that, out of these seventy four thousand, about sixty eight thousand are new converts to Hinduism.

(ii) **East Punjab**

Due to the wholesale emigration of Muslims to Pakistan, this area is almost exclusively populated by Sikhs and Hindus. Here is to be found the largest concentration of Sikh population in India. Keeping in view the approximate numbers of the two communities, the Sikhs would be about 100,000 and the Hindus, about 150,000. The rest of them should consist of others like tribesmen, Christians etc.

In the light of these observations the population figures of India in 1951 would work out as follows:

Table No. 40

No.	Religious Community	Population
1.	Total Population	357,219,996
2.	Hindus	307,754,000

[14] *Census Report*, 1951, p.1.
[15] *Vide., Census Report*, 1941, vol. I, p.126.

Table No. 40 *Contd.*

No.	Religious Community	Population
3.	Scheduled Castes	..
4.	Muslims	35,400,000
5.	Indian Christians	8,170,000
6.	Sikhs	6,300,000
7.	Others	104,000
8.	Tribesmen	1,700,000

B. PAKISTAN

The Census of population which took place in Pakistan in 1951 furnishes the following figures;

Table No. 41

Census Figures for Pakistan in 1951

No.	Religious Community	Population
1.	Total Population	75,836,000
2.	Caste Hindus	4,349,000
3.	Scheduled Castes	5,421,000
4.	Muslims	64,959,000
5.	Christians	541,000
6.	Buddhists	366,000
7.	Tribesmen	30,278

Pakistan Census Report, however, clarifies that the urban population of Pakistan has been diminished by five per cent of its actual figure. Since the urban population of Pakistan has been shown as 7.9 million, a five per cent increase (i.e. an increase of 400,000) would give us the correct urban population of the country. If these 400,000 were to be distributed among the different communities according to their respective strength, the Muslim population will be increased by 300,000 and the population of Caste Hindus and Scheduled Castes will be increased approximately by 50,000 each. The estimates of Pakistan's population thus corrected and modified, would be as follows:

Table No. 42

No.	Religious Community	Population
1.	Total Population	76,236,000
2.	Caste Hindus	4,399,000
3.	Scheduled Castes	5,471,000
4.	Muslims	65,259,000
5.	Christians	541,000
6.	Buddhists	366,000
7.	Tribesmen	30,273

C. KASHMIR

Since Kashmir has remained a disputed territory, no census of population took place after partition either in the liberated part of Kashmir or in the Indian-occupied zone. It is difficult to find out the actual number of Hindus in this area. However, according to the 1941 Census, the total population of Kashmir (including Jammu), was 4,210,000. Of these 3,073,540 were Muslims; 649,850 were Caste Hindus; 113,464 were scheduled Castes; and the rest of the population consisted of other religious communities whose numbers were insignificant.[16]

During the last decade, as we shall see later, the total population of the Indo-Pakistan sub-continent has increased by 13 per cent. Hence, the probable increase in the Kashmiri population has been by more than 500,000. Now, since the Hindus constitute about 10 per cent of the total population, their present population could be considered to be 765,000, and the Muslim population, 3,500,000. In the light of these considerations, we are presenting below the estimated figures for Kashmir.[17]

Table No. 43
Estimated Kashmir Population (1951)

No.	Religious Community	Population
1.	Total Population	5,425,000
2.	Caste Hindus	765,000
3.	Scheduled Castes	103,000
4.	Muslims	3,025,000
5.	Sikhs	73,000
6.	Christians	34,000
7.	Tribesmen	12,000
8.	Other Religious Communities	71,000

16 *Vide Census Report*, 1941, vol. I, pp.98-99.

17 The total as well as the Muslim population of Kashmir have been reduced by 500,000, the estimated number of Kashmiri Muslim immigrants to Pakistan.

HINDU MINORITIES

(Outside Indo-Pakistan sub-continent)

Hindus are also found in countries outside India, Pakistan and Kashmir. It has been estimated that the number of such Hindus is 2,200,000.[18] Out of these, the figures with regard to the number of Hindus in South East Asian countries (excepting Ceylon), has been mentioned in appendix no. 5 of the book '*Chinese in South East Asia*' as follows:

Table No. 44

Hindus in South East Asia

No.	Name of Country	Population
1.	Burma	700,000
2.	Siam	1,100,000
3.	Indo-China	50,000
4.	Malaya	600.000
5.	Indonesia	30,000
	Total	2,480,000

The 1957 *National Catholic Almanac*[19] gives the following figures with regard to the number of Hindus outside Asia:

Table No. 45

Hindus Outside Asia

No.	Name of Region	Population
1.	South America	275,000
2.	North America	10,000
3.	Africa	300,000
4.	Ocoeania	100,000
	Total	685,000

The above tables, Nos. 44 and 45, include even non-Hindus who have been counted as Hindus owing to the fact that they belong to India.

[18] *Vide.*, *Life*, April 4, 1955, p.28.
[19] p.373.

Moreover, there are 9,870,000 Hindus (including the Scheduled Castes) in Pakistan.

In the same way there are 1,000,000 Hindus (including the Scheduled Castes) in Kashmir. The population of Hindu minorities is shown in a consolidated form in the following table:

Table No. 46

Hindu Minorities

No.	Name of Region	Population
1.	South East Asian countries	2,480,000
2.	North America	10,000
3.	South America	275,000
4.	Africa	300,000
5.	Oceania	100,000
6.	Pakistan	9,370,000
7.	Kashmir	1,000,000
	Total	13,535,000

TOTAL POPULATION OF THE INDO-PAK SUB-CONTINENT AND KASHMIR

The Census of India held in April 1941 comprised all the territories now constituting India, Pakistan and Kashmir. In the light of the calculations made above, the total, and the religion-wise, population figures for these areas, in 1951, would be as follows:

Table No. 47

THE POPULATION OF THE INDO-PAK SUB-CONTINENT

No. Area	Total Population	Hindus	Scheduled Castes	Muslims	Christians	Sikhs	Tribesmen
1. India	357,219,996	307,754,000	..	35,400,000	8,170,000	6,300,000	1,718,000
2. Pakistan	76,336,000	4,399,000	5,471,000	65,200,000	541,000	..	30,278
3. Kashmir	4,525,000	765,000	130,000	3,025,000	34,000	73,000	12,000

Variations in the Population of the Indo-Pak sub-continent

The variations in the total, as well as in community-wise population figures during the decade 1941-51, are shown in the following table which gives comparative figures for 1941 and 1951.

Table No. 48

Year	Total Population	Hindus	Scheduled Castes	Muslims	Christians	Sikhs	Tribesmen
1941	386,666,220	206,117,326	48,813,180	92,058,096	6,316,509	5,691,447	25,441,489
1951	437,980,996	317,868,000	5,601,000	103,625,000	8,745,000	6,373,000	1,750,270
	50,514,373 Increase	111,750,674 Increase	43,212,180 Decrease	11,566,491 Increase	2,428,491 Increase	681,553 Increase	23,691,211 Decrease

A comparative study of the 1941 and 1951 Census figures shows an increase of approximately 110 million in Hindu population during the course of ten years, while the total population has registered an increase of only half of this figure, i.e. 50 million. This increase has made Hindu population exceed its previous figure by fifty per cent. The experts on Indian Census consider it 20 per cent in excess of the actual increase of population. This is a consequence of categorising the Scheduled Castes as Hindus.

However, before we discuss the question in some detail, it would be proper to find out the average rate of increase in the population of the sub-continent in the light of relevant data.

The increase in the total population during the years 1941-51 by more than 50 million is an increase of 13 per cent over the previous population. But as the above-mentioned figures indicate, the Hindu population has increased by more than fifty per cent. However, the fact is that even if we regard the Scheduled Castes as an integral part of the Hindu community, which is a departure from the view held until recently, the Hindu population has shown an increase of twenty per cent.[20]

WORLD HINDU POPULATION BETWEEN 1941 AND 1951

The number of Hindus shown above in table No. 47 merely states their number in the Indo-Pakistan sub-continent and Kashmir. As for the number of Hindus outside the sub-continent, we have dealt with it elsewhere and have seen that in 1951 it was 2,200,000. In 1941, their number must have been 2,000,000 as the rate of increase during the decade has been ten per cent. Thus the figures for the total Hindu population for the years 1941 and 1951 would be as follows:

Table No. 49

Hindu Population figures for 1941-1951

No.	Year	Indo-Pak sub-continent & Kashmir.	Other Countries	Total Population
1.	1941	206,117,326	2,000,000	208,117,326
2.	1951	312,918,000	2,200,000	315,068,000

[20] *Census Report*, 1951, vol. III, p.34.

According to these tables, there has been an increase of 50 per cent in Hindu population even though the total population of India has risen only by 13 per cent.

ARE THESE FIGURES CORRECT ?

While considering this extraordinary rise in the rate of the increase of Hindu population it is noteworthy that each decade since the year 1881 to 1941 has shown a constant decrease in Hindu population. This is corroborated by all official reports as well as by all authoritative non-official writings on the sjubject. This fact has been recognized even in the 1951 Census Report published by the Government of India. The picture that comes before us, therefore, is that a community which had been constantly declining for centuries has, all of a sudden, risen by 50 per cent within four years after the achievement of its independence, —obviously enough an unparallelled record of the growth of population in the annals of human history. This necessitates a detailed examination of the phenomenon.

ALLEGED CAUSES OF THE INCREASE IN HINDU POPULATION

The first reason for the growth of Hindu population is said to be that the scheduled castes used to be counted as Hindus, as will be found in table No. 38. Uptil 1941 they have been considered a separate community and their number was 48.8 million. On the basis of the presumption that their increase in population has kept pace with the increase in the total population of the country (i.e., it has increased by 13 per cent), the Scheduled Caste population in 1951 would be approximately 55 million. Out of these, 7 million are in Pakistan and Kashmir. This means that about 48 million have been counted as Hindus, which has no justification whatsoever as we shall see later.

2. Another reason for this extraordinary increase in Hindu population is Hindu political dominance which has led a large number of people belonging to non-Hindu communities of India to embrace Hinduism. According to the Census Report of 1951, the increase in population has resulted from the migration of Muslims to Pakistan, and the return to the fold of Hinduism of those who had become Sikhs or Christians.[21]

Let us see how far this statement is correct.

(a) **Sikhs:** A comparative glance at the Sikh population figures for 1941 and 1951 shows that it has increased to 6,373,000: an increase

[21] See *Appendix, Census Report No.* 2, 1951, 1 p.19.

of about eleven per cent. Since the rate of the growth of Sikh population, in the same manner as in Muslim population, has in the past exceeded the rate of the growth of Hindu population, being 14 per cent, the normal increase in their population should have raised them to 800,000. The actual increase, however, has put them at merely 637,300. This means that 162,700 Sikhs have been converted to Hinduism.

The conversion of 162,700 Sikhs to Hinduism does not effect any important increase in Hindu population. This development, however, brings into focus the danger which threatens the existence of the Sikh community and Sikh religion in India. From this viewpoint, the plight of Sikhs in India is extremely pitiable. This interesting community, which has been noted for its bravery and naivete, has been rendered helpless. Outside India Sikhs have no foothold. In India they are being converted to Hindiusm. Their sacred shrines (for example, the famous tank in Amritsar) are being desecrated, a fact which has caused great consternation among the Sikhs. Their military importance is being considerably reduced. Before partition, a Sikh had been put in charge of the Defence portfolio. This had been done, however, for political reasons. After partition he was replaced by a Hindu. Moreover, the Sikhs of West Punjab who migrated to India were scattered all over the country in order to prevent them from gaining political importance in East Punjab. Thus, their political power has been shattered. Their language, the Punjabi language, which is the last symbol of Sikh religion and culture, is being destroyed by means of a fanatic movement in favour of Hindi. Under these circumstances it is becoming increasingly difficult for the Sikhs to live in amity and concord with their Hindu compatriots. Hence we see that responsible Sikh leaders have begun feeling very restive as would be clear from some of the news items quoted earlier in the chapter on 'Sikhism', and one might profitably turn back to the relevant portions of the chapter and re-capitulate the trend of events to be able to assess the extent of the deterioration in Hindu-Sikh relations, and the plight of this virile minority during no more than a decade of the independence of India. Whether the Sikh community would be lost in the sea of Hindudom or would it succeed in preserving its separate identity is a matter for the future to decide.

(b) **Christians:** The view that the conversion of Christians to Hinduism has caused an increase in the number of Hindus is incorrect. Table No. 48 shows that during the previous decade the number of Christians has increased by 2,400,000, an increase of 30 per cent over the 1941 Christian population although there has occurred only 13 per cent rise in the total population of the sub-continent. In the presence of these facts it is difficult to believe that any considerable number of

Christians were Hinduised, causing an extra-ordinary increase in the total number of Hindus.

The absence of the conversion of a large number of Christains to Hindusim so far does not, however, minimize the danger confronting the Christians in India as we shall see later.

Another reason for this extra-ordinary increae in Hindu population is attributed to the conversion of the tribesmen. On the basis of a comparison of the 1941 and 1951 population figures we can say that no significant change has occurred in the religious distribution of population except that the bulk of the tribesmen have had themselves reckoned as Hindus or Christians, as the case might have been.[22] In Bihar and Bengal, according to the Census Report of 1951, there has been a constant trend on the part of the tribesmen to embrace Hindusim which led to a great increase in the Hindu population of these provinces.[23]

Table No. 48 shows that the number of tribesmen has now been reduced to 1.75 million although in 1941 their number exceeded 25 million. Had the number of tribesmen risen at the rate of 13 per cent, it should have increased to 28 million by 1951.

The conclusion that these figures force upon us is that during the last decade more than 25 million people have been absorbed by Hinduism. In other words, there remain today only 6 per cent of the total number of tribesmen found in 1941; the rest of the 94 per cent have been converted to Hinduism. In order to conceal this astounding decline in the number of tribesmen, the Census Report also mentions the conversion of tribesmen to Christianity. This is, howover, merely a subterfuge to conceal the hideous nakedness of the Shuddhi movement. So far as the Christians are concerned, we have already seen that during the last ten years their number has increased by 2.4 million. This includes the normal growth of population which approximates 0.7 million. The remaining 1.7 million Christians can be considered recent converts to Christianity. Out of these too, all are not tribesmen. At the most, half of these converts can be reasonably assumed to be tribesmen . The rest should be those belonging to the urban population, the Scheduled Castes, and other religions. Thus the contention that more than 25 million tribesmen have been converted to Hindusim is amply borne out by facts.

[22] *Census Report*, 1951, vol. III, p.3.
[23] *Vide.*, *ibid.*, pp.21 and 26.

Historic Record of Religious Conversion

Hindusim was liberated in 1947. Within four years, it had obliterated the historic communities of India and had absorbed them into itself, as if to prove the genuineness of the secularism to which India is officially wedded. This is record historical achievement of Hinduism, for not a single religion in history has to its credit the absorption of 25 million people within such an amazingly short span of time.

However, even if we consider the population figures given by the Census Department of the Government of India to be correct, it would still be wrong to conclude that the number of Hindus in India is 303.5 million.

In 1941, the Hindu population was 206.1 million. If we take into consideration the six censuses which took place in India prior to that in 1941, the maximum rate of growth of population per decade can be presumed to be 10 per cent. On this basis, the estimated population of Hindus in 1951 would be 226.8 million. In the following table we have shown the population of various communities in 1941 and the estimated increase in their populations, including the increase in Hindu population, at the presumed rate of 10 per cent. We have also shown the number of people belonging to the Scheduled Castes or to other religious communities who have been converted to Hinduism.

TableNo. 50

Number of Original Hindus and of Recent Converts to Hinduism

(1951)

Name of Community		
Hindus in 1941		206,117,326
Increase in their number during the years 1941-51		20,600,000
Tribesmen	(converted to Hinduism)	25,000,000
Sikhs	,,	150,000
Scheduled Castes	,,	47,500,000
	Total	299,367,326

According to this table, the total Hindu population of the subcontinent (including the Hindus of Pakistan and Kashmir), is 226,617,327. If we reduce from this figure the number of Hindus living in Pakistan and Kashmir, the number of Hindus living in India comes down to 216,017,326. If to this number is added the number of

Scheduled Castes, the figure rises to 263,517,326. Thus the real number of Hindus in India is 216,017,326, and their number including the Scheduled Castes is 263,517,326 instead of 307,754,000 as shown in the Indian Census Report.

However, contrary to these estimates, we are told that due to the natural growth in the Hindu population and due to conversions to Hinduism, the Hindu population has risen to 299,367,326, although according to Table No. 40, the Hindu population in 1951 is stated to be 303,536,000. These two figures show a difference of 4,168,674. This flagrant discrepancy has been left unexplained.

This increase in population is based on the presumption that the population figures of Hindus for the year 1941 were not in excess of the actual figures which, however, is not the case. For there was a good deal of communal tension around the year 1941 and so when the population census took place, the Hindus tried to show a higher proportion of their population. In Bengal and in the Punjab, in particular, Hindus showed an increase of 20.3 and 20.5 per cent respectively in their population, although the average rate of growth of population in the country for that decade was 15 per cent. Even this fifteen per cent increase in the population of the country was partly the result of the Hindus having shown exaggerated figures of the growth of their population in Bengal and Punjab. Pakistan's Census Report for 1951 makes a mention of this artifice. It gives the following table showing the growth of population during the years 1901-51.

Table No. 51

INCREASE IN THE POPULATION OF INDIA & PAKISTAN, 1901-51.

Years	Pakistan	India	Indo-Pakistan
1901-1911	11.9	5.7	6.7
1911-1921	6.7	6.4	6.9
1921-1931	8.8	11.0	10.6
1931-1941	18.8	13.5	15.0
1941-51	7.9	14.1	12.9

The above table shows that it was during two decades only that the rate of the growth of population in India has been higher than in

the region now known as Pakistan. Otherwise normally the rate ofthe growth of population has been higher in the region which is now Pakistan. This was natural for the regions which now constitute Pakistan owing to the fact that during the years 1881-1941, Muslim population had registered an increase from 19 to 24% during these seven decades.[27] Under these circumstances, the extraordinary rise in Hindu population during the decades 1921-31, and 1941-51, deserves serious reflection. In point of fact, this increase of population is sheer concoction. It was during these two decades that tremendous political changes took place in India. During 1921-31, a new constitution for India was being hammered out and Round Table Conferences were being held in that connection. In 1935, the new constitution was enacted Foreseeing the shape of things to come, the Hindus who were politically and educationally more conscious than Muslims tried to give an exaggerated estimate of their population, beyond all proportions. Similarly in 1947 India won freedom, and again the Hindus tried to do the same. This time they achieved even greater success as neither there had remained the British nor could the Muslims prevent the Hindus from doing what they were bent upon doing. Contra-distinguished from this is the Pakistan Census Report which has shown urban population of the country even less than what it actually is. Morevoer, when the Census took place in Pakistan, considerable number of Hindus of East Pakistan had been temporarily staying in India. These factors adversely affected the registration of the actual rate of population growth in Pakistan. However, these facts, as well as the official reports of undivided India, conclusively prove that in the 1941 Census, Hindus over-stated their number, particularly in the Punjab and Bengal. Thus if we consider the figures for Hindu population cited in the 1941 Census to be exaggerated, the difference of population mentioned above exceeds the figure of 4,168,674.

However, whether the figure which has been added to the actual number of Hindus is 4.1 million or more, it would be essential to refer to Table No. 48 which puts the total Muslim population of India, Pakistan and Kashimir at 103,325,000. This figure too is much less than the actual total Muslim population. In order to arrive at a correct estimate in regard to the actual Muslim population of the whole sub-continent, we would better cite the judgment contained in an authoritative and impartial work, instead of having our readers plod their way through the maze of complicated statistical data. In the useful series of books about world population which has been published by the Princeton University, there is a separate volume, dealing with the populations of India and Pakistan, which has been edited by Kingsley Davis. It gives the following table about the Muslim population of the Indo-Pakistan sub-continent:

[27] See *Census Report of Pakistnn*, Vol. I.

Table No. 52

RATE OF THE GROWTH OF MUSLIM POPULATION

Years	Muslim Population	Percentage of Total Population
1881	49,953,000	19.97
1891	57,068,000	20.41
1901	62,11[illegible],000	21.88
1911	67,835,000	22.39
1921	71,005,000	23.23
1931	79,316,000	23.49
1941	94,447,000	24.28

In the light of the rate of the growth of Muslim population shown in the above table, in 1951 the proportion of Muslim to the total population of the sub-continent must be 25 per cent at least.

The total population of India, Pakistan and Kashmir, as we have already seen, is 43.76 million. If the Muslim population is 25 per cent of the total population of the sub-continent, it must be 109.4 million. But since there has been an extraordinary growth in the population during the last decade, we can safely presume that the Muslim population must be no less than 110 million.

MUSLIM POPULATION HAS BEEN UNDERSTATED

As we have shown above, the Muslim population has been estimated at 103.4 million, although it is 110 million. This means that it has been under-stated to the tune of 6.6 million. This under-statement in respect to Muslim population is also corroborated by the following table:

Table No. 53

Muslim and Non-Muslim Population of India and Pakistan

India (1941)	Total Population	Percentage
	318,000,000	
	Muslim Population	
	41,700,000	11.9
	Non-Muslim Population	
	278,200,000	88.1

Table No. 53 *Contd.*

Pakistan (1941)	**Total Population**	**Percentage**
	70,100,000	
	Muslim Population	
	53,800,000	76.9
	Non-Muslim Population	
	16,300,000	23.3
India (1951)	**Total Population**	
	365,300,000	
	Muslim Population	
	39,600,000	11.1
	Non-Muslim Population	
	316,601,000	88.9
Pakistan (1951)	**Total Population**	
	69,100,000	
	Muslim Population	
	66,300,000	83.3
	Non-Muslim Population	
	13,800,000	16.7

In the same table, the total number of the Muslims of India has been estimated, after due consideration to the mass exodus on both sides of the border, at 39,600,000. This number, according to the normal rate of the growth of population, should have risen to at least 40,600,000 which means that Muslim population has been under-stated to the extent of no less than 5.2 million. This astounding reduction of numbers cannot be attributed to the enormous loss of life during the famine of Bengal, or during the communal riots at the time of partition, for the

total loss of lives during the famine was 1.1.million and so far as the partition riots are concerned, it is not Muslims alone who have sustained loss of lives. The most that can be said is that the number of Muslim victims to the Bengal Famine exceeded that of non-Muslims by something between three to four hundred thousand persons. Thus the total loss of Muslim lives could in no case be computed to exceed one million. On these grounds it can be reasonably inferred that the Muslim population shown in the Indian Census is short of the actual figure by at least 5.6 million. It may also be noted that this reduction in the number of Muslims cannot be accounted for by the conversion of Muslims to Hinduism as has been the case with Christians, Sikhs and Tribesmen. The Census Report is silent as to any conversion of Muslims to Hinduism. Is this silence motivated by some inexplicable expediency or is this paper conversion intended to prepare the Muslim mind and the world opinion for the actual mass conversion in future of Muslims to Hindusim? Be that as it may, it is absolutely clear that no statistical jugglery can succeed in convincing the world that within ten years 200 million Hindus could multiply themselves to 310 million.

It is interesting to note that the number of Muslims in India, which actually exceeds 40 million, has been shown to be approximately 35 million in the Census Report, but the Indian Defence Minister, Mr. Krishna Menon, while speaking about the Kashmir problem, claimed in the Security Council that there were about 50 million Muslims in India.[28]

This figure about Muslim population in India was presented by a responsible Cabinet Minister of India before the bar of the world opinion and hence it can neither be deemed to be irresponsible nor to be the result of hasty calculation. The Indian Defence Minister, in the same speech, also asserted that the number of Muslims in India almost equalled the number of Muslims in Pakistan.[29] In fact, this statement would indicate that the Indian Muslims number approximately 65 million. The official reports, however, keep on telling the world that the number of Muslims in India is about 35 million.

HINDU MOTIVES BEHIND INCORRECT FIGURES

The claim of the 1951 Census Report that the Hindus of India number 310 million can deceive none as it is well known that this figure includes approximately 47.5 million Scheduled Castes, and that the Scheduled Castes are not Hindus. These people, who have been reckoned as Hindus, detest Hinduism to such an extent that they have

28 See *Times of India,* January 25, 1956.
29 *Lc. cit.*

started embracing Buddhism *en masse*. Sometimes it so happens that in one single city 50 to 100 thousand of them embrace Buddhism. This movement has gained such a momentum that the Government of India has started threatening the Scheduled Castes that they would lose their constitutional privileges if they chose to embrace Buddhism.

Similarly, it is inconceivable that merely due to the recordings of official census reports the world would be dragged into the belief that 90 per cent of the tribesmen (i.e. about 25 million) have embraced Hinduism. Hindus may go on taking advantage of the chaotic international situation to pursue their policies directed at wiping the minorities out of existence; they should, however, fully know that such policies are bound in the long run to bear bitter fruits. The struggle for independence waged by the Nagas and the ascendancy of Communism in Kerala are merely the shadows of the bitter realities that India might ultimately be forced to face.

Anyhow, it is not for us to reflect upon this problem. What we should try to find out is the reasons which prompt Hindus to exaggerate their population figures. There are three aspects of the problem which, surely enough, are the concern of the free world in general and of the Muslim world in particular.

The first and foremost consideration motivating this polciy of magnifying Hindu population figures is to demoralise and terrorize the minorities. Master Tara Singh, in a statement issued by him in connection with the desecration of Sikh shrines (*gurdwaras*) has voiced the consternation felt by Sikhs in this regard, and has clearly stated that:

> "There is no freedom in the country unless the minorities feel that their religion and their culture, their honour and their economic position are safe. Do the minorities here feel so now? I can say that the Sikhs do not," siad the veteran Sikh leader, Master Tara Singh.
>
> Explaining why the silent protest procession had been organised by the Akali Dal in Delhi, Master Tara Singh (as reported in the Sikh weekly Spokesman issue dated Feb. 3) said, "Most insulting and unparallelled sacrilegious acts are being committed to demoralise the Sikhs."
>
> Master Tara Singh gave a long list of acts of grave provocation to the Sikh religion and pointedly accused the Arya Samajists of the offences and the East Punjab government of leniency to the culprits.

"The heads of a section of the Hindus have swollen. They believe it to be Hindu Raj and are out to demoralise the minorities."[30]

Thus the Hindu majority aspires to see that every obstacle to their policies, both internal and external, based on purely Hindu communal considerations, is completely removed. This motive would become clear enough if we compare the actual figures about the minority communities given by the Census Reort of 1951 with those based on the figures contained in the 1941 Census Report.

Table No. 54

CORRECT FIGURES ABOUT MINORITIES IN 1951 BASED ON 1941 CENSUS

Total Population.	Hindus	Scheduled Castes	Muslims	Aboriginals.	Christians	Hindu Percentage
			As per Census Report of 1951			
357,219 996	307,754,000	..	35400,000	170,000	8,170 000	86
		As worked out on the basis of 1941 Census Report				
357,219,996	226,600,000	47,500,000	41000,000	2800,000	8,170 000	63

This shows that during these ten years numberless followers of other religions have been absorbed, either on paper or actually, by Hinduism, thereby raising the proportion of Hindus, *vis a vis* total Indian population, to 86 percent, although according to the 1941 Census it was only 63 per cent. In other words, the percentage of minorities in the total population has been reduced from 37 per cent to 14 per cent.

Secondly, the tendency to over-state the Hindu population stems from the desire of the Hindus to show that their number exceeds the total number of Muslims in the world. For a number of reasons the Muslim population of the world has been repeatedly stated to be around 300 million. Even to-day this gross understatement finds wide currency in the world. In 1955, the *Life* magazine of the U.S.A., while publishing a series of articles about the religions of the world, placed the total number of Muslims in the world at 300 million. Now, the Hindu game has been to show that they possess numerical superiority over Muslims and that being so they are more important from the international point of view than the Muslims. Hence, as soon as they achieved independence, they took great pains to ensure that their population is shown to be more than 300 million. This craze overwhelmed the Hindus to such a degree that they even admitted that several religious communities had been converted to Hinduism, which they would have never admitted otherwise.

Thirdly, the Hindus are dreaming of establishing their supermacy in Asia and of substituting the yoke of former imperialism by that

[30] *Dawn*, February 7, 1958.

of their own imperialism. While refraining from any detailed discussion, we would still point out that the writings of Jawahar Lal Nehru[31] and Sardar Pannikar[32] are significant in so far as they indicate a well-calculated plan for Hindu domination over Asia. The ambitious idea that Hindus are the future leaders of Asia permeates these books through and through. In order to have the ground for the acceptance of this claim, it was essential to demonstrate the numerical superiority of the Hindus.

Now, since the total population of the South East Asian countries, as we have seen earlier, is slightly less than 625 million, the Hindu population had to be shown to be a little more than 310 million in order to prove that the Hinduism is numerically superior to all the rest of the religions of the area put together. The article on Hinduism published in the *Life* magazine helped to achieve this purpose by stating that there were 300 million Hindus in India and about 120 million Hindus in Pakistan, Ceylon, and Burma.[33]

In short, Hindu population figures are being shown much higher than what they are with a view to terrorizing the minority communities, as well as for creating an impression on the world public opinion that Hindus out-number Muslims and that they are in majority in South East Asia.

HINDU FANATICISM AND ANTI-MINORITY POLICY

The 1951 Census figures mentioned above make it evident that the Hindus have launched upon a well-calcualted and well-planned drive to absorb into Hinduism the various minorities, viz., Muslims, Scheduled Castes, Tribesmen, Christians, and Sikhs,. So far as the three last mentioned are concerned, the Census Reports admit the conversion of a large number of their members to Hinduism. With regard to the Scheduled Castes it is significant that despite the Poona Pact of 1932 they had been able to maintain their separate communal identity uptil the 1941 Census owing to the presence of the British and the effective political influence of the Muslims. But as soon as the British quit India and the Muslims became helpless non-entitites in the changed set-up in India, the Scheduled Castes were declared by a single stroke of pen to be Hindus, causing widespread frustration and despair among them. The following news gives some idea of the situation in which the Scheduled Castes find themselves to-day in India:

[31] See, *The Discovery of India, and Glimpses of World History.*
[32] See, *The Future of South East Asia.*
[33] See the issue dated April 4, 1955.

Mr. Dhamidal Landwal, President of the All-India Scheduled Castes League, has protested to the Bharati Premier Pandit Nehru against the inhuman treatment being meted out to untouchables in Bharat.

> He said the Scheduled Castes were being butchered by Caste Hindus like animals and the Government was sitting over the matter.
>
> In a letter to Bharati Premier he expressed his grief at the fact that some time ago when untouchables were being massacred in Ramnad district Mr. Nehru returned after visiting Bangalore but did not go to Ramanathapuran to sympathise with the victims of the Caste Hindu fury and tyranny.
>
> He reminded the Premier of what the world thought about the discrimination against them and recalled the remarks of Smuts during the United Nations debate. The position remains the same today, he declared.
>
> He accused the Nehru government of being keen to fight for Brahmins and to preserve the Brahmanical influence.
>
> He said that recently atrocities were perpetrated on untouchables in Bhilsa in Madhya Pardesh. In the same town a scheduled caste Minister was beaten and made to run away when he wanted to enter a temple to have a *darshan* in the presence of police.
>
> Meanwhile a report from Benares says that the Sanatanists have decided to build another Vishwanath temple in place of the historical temple where untouchables recently gained their entry with the help of the administration. A Sanatanist in a statement said that he was sure that with the pollution of the temple by the entry of untouchables, God no more resided in it. Therefore, it would not matter if they built a new temple and installed the deity in new premises.
>
> The terrible reality of the tragedy of Ramand mentioned above is further crystallized by the following news:[34]
>
> New Delhi, Oct. 16: Riots in the district of Ramanathapuran and parts of adjoining areas of Madura District in the southern state of Madras between the Caste Hindus and untouchables are over.

[34] *Dawn*, January 15, 1958.

> The rioting lasted 10 days from September 11 to 21 and rocked the entire country because of the repercussions on the relationship between the Hindus and the untouchables.
>
> It is officially stated that 40 persons died in the riots. Nine legislators of Madras, however, have maintained that 200 persons died.
>
> Other losses included 2,870 houses burnt, movable property put to flames, hundreds of cattle-heads lost, dispersed or killed and enormous dislocation caused by the flight of thousands to take shelter elsewhere.
>
> The police opened fire at places invloving 14 fatal casualties.[35]

The result of this inhuman treatment is that the oppressed Scheduled Castes are trying to seek refuge from Hindu tyranny in the fold of Buddhism. For, as Sir Radha Krishnan has rightly observed, Buddhism has great appeal for the frustrated.

As for Muslims, the Census Report considered it expedient to refrain from explicitly stating that a large number of them had been converted to Hinduism. But the figures for Muslim population indicate that either about six million Muslims had already been Hinduised or ground was being prepared for their Hinduisation.

The policy pursued by the Indian Government since the conclusion of the Liaquat-Nehru Pact corroborates this view. For since then more than four hundred communal riots (i.e., at the average of one per week) have taken place in India against Muslims, causing great loss to Muslim life and property. The result is that the life and property of Muslims are desolutely insecure.

Moverover, Muslims are threatened with economic strangulation owing to the economic boycott imposed upon them by Hindus. This sharply contrasts with the situation in Pakistan where complete peace and tranquillity have reigned and not a single communal riot has taken place with the result that Hindus are enjoying complete security of life and property.

The plans of converting Iindan Muslims to Hinduism can no longer be set aside as fantastic Hinduphobia if we look at them in the perspective of the atmosphere of terror in which Indian Muslims are living, and the unemployment, poverty, and economic and social discrimination

[35] *Dawn*, October 17, 1957.

to which they are being subjected. The following news gives some idea of Hindu plans:

> New Delhi, January 22: Hindu rioters surrounded Anglo-Arabic School and began to press the Muslim authorities of the school to allow them to place an idol in the school. The request was turned down whereupon some Hindus forced their way to the school premises and belaboured the Muslim students. In the afternoon, a police battalion arrived and asked the mob to disperse. When the mob declined and pelted the students and the police with stones, the police lathi-charged the mob and used tear gas shells. Six policemen and three students were injured..[36]

This is not an isolated event. On the same day the following incident took place in Patna:

> Riotous Hindu mobs yesterday made fresh attempts to break into the Muslim Anglo-Arabic High School in Patna in order to instal an idol of the Hindu goddess, Saraswati, it is reported here.
>
> The police repelled the mob attacks, but 15 policemen guarding the school premises were injured by brickbats hurled by the Hindu mobsters.
>
> The police yesterday arrested 43 persons in connection with the rioting. Section 144 is in force in the city., and the police is guarding the school premises.[37]

One may ask: were the massacres of East Punjab, the holocausts of Delhi, and the genocide of the Muslims of Hyderabad, merely spontaneous outbursts of anger against the Muslim minority? Was the Hyderabad incident merely a mild police action, as the Indian propaganda machinery wants the entire world to believe? The reality about this police action is no longer hidden from the eyes of the world.

Pandit Sundar Lal's testimony in this behalf is of great value. A colleague of the late Mr. M.K. Gandhi, he had been sent to Hyderabad as the leader of the Indian Goodwill Mission. Whatever he saw with his own eyes disillusioned him completely. His report contains the indictment that the Indian Army, backed by the Congressites, used to attack the villages. What used to happen then was that first the youth

[36] *Jang*, January 24, 1958.

[37] *Dawn*, December 24, 1958.

were slaughtered, then the honour and chastity of women were violated, and then a general loot and plunder took place. He also found blind wells full of corpses, and desolation and destruction all around.[38]

Similarly, according to the Indian Socialists, after Indian occupation no less than three hundred and fifty thousand Muslims and Scheduled Castes were massacred.

There were places where not a single Muslim was left alive. For instance, in Nalgunda not even a single Muslim male was found alive.[39]

Leaving aside the statements of responsible Congress leaders, the Census Reports of 1941 and 1951 are fairly good testimonies to the mass killing of Muslims.

Table No. 55

MALE AND FEMALE MUSLIM POPULATION OF HYDERABAD

Year	Muslim Women	Muslim Men
1941	1,017,210	1,080,265
1951	1,107,489	1,098,698

According to the above mentioned table, in 1941, the number of Muslim men was in excess of Muslim women by 63 thouasnd. But according to the 1951 Census the situation has been reversed. Now the number of Muslim women is in excess of Muslim men by 9 thousand. Keeping in view the former proportion, as also the natural increase during the decade there is no doubt that quite a few hundred thousand Muslim men have been brutally exterminated. These are the persons who were slaughtered on the charge of being *Razakars*. As a natural consequence of this mass killing of Muslims in Hyderabad, Muslim women outnumber Muslim men. Miss Padmaja Naidu, the daughter of the late Mrs. Sarojini Nadiu, and a member of the Indian Parliament, strongly condemned police atrocities in Hyderabed. She also criticised the Indian government for not rehabilitating people which has led to large-scale unemployment, beggary and even prostitution.[40]

38 Moin Nawaz Jang, *Hyderabad under Occupation*, p.9.
39 *Vide.*, *Dawn*, December, 24 1958.
40 *Hyderabad under Military Occupation*, p.10.

HINDU HISTORY

The present-day Hindu attitude towards Muslims in Bharat is not a recent phenomenon in Hindu history. It is just a repetition of their history. The manner in which narrowminded Brahmanism wiped Buddhism out of existence in India is well known to all students of history. During the last one thousand years, however, Hindus have remained subject to Muslim and British domination. Hence their prejudices and urges for fanaticism have remained suppressed. During the last days of Muslim rule when the Moghul power had considerably weakened and the British had not as yet seized control of the sub-continent, they had begun to betray their real self. We cite Tabatabai to give us an idea of Hindu fanaticism. The Marhattas, says the historian:

> ..invaded Delhi with a large army of people, looted the whole city to their heart's desire and amassed enormous wealth. When night came they went to a place near the tomb of Khawaja Qutubuddin and spent the whole night there. The next morning, on Wednesday, which was the day of Arafa, they set the Mina Bazar and the shops of the village on fire and plundered them freely and then reduced them to shambles. From here they moved to Rivari and Pataudi, plundered and ravaged them as they willed, and left them all in ruins.[41]

According to another historian, Ghulam Ali Azad Bilgrami, the Hindus aspire to become the masters of the entire world.[42]

COESEQUENCES OF THE AGGRESSIVE POLICIES OF THE HINDUS

The fanaticism and narrow-mindedness of the Hindus and their hostile attitude towards the minorities are not only fraught with dangerous possibilities for India, but for the world peace as well. This is evidenced by the Communist capture of power in Kerala. The Communist victory at the polls in Kerala is not merely the victory of Marxism over Gandhism; in fact, it is a disgraceful moral and political defeat of Hinduism. This statement needs some elaboration.

The state of Kerala comprises the former states of Cochin and Travancore, and the Malabar district of the former Madras Presidency. In each of these three territories (*viz.*, Cochin, Travancore, and Malabar), the proportion of non-Hindus is greater than that in any other state

41 *Siyar al-Mutaakhkhirin*, p.276. Cited by Manazir Ahsan Gilani in al-Furqan: Shah Waliyallah Number, p.123.

42 *Ibid.*, p.120

of India. In Travancore and Cochin, out of every ten thousand persons, 6,021 are Hindus; 3,198 are Christians; and 777 are Muslims. The following table shows the community-wise growth of population in Travancore and Cochin during the last forty years.

Table No. 56

INCREASE IN THE POPULATION OF TRAVANCORE AND COCHIN. 1901-1951

Religious Community	1901	1911	1921	1931	1941	1951
Hindus	69.6	6.7	64.1	62.1	59.3	60.2
Muslims	6.5	6.7	6.8	7.0	7.3	7.8
Christians	23.8	26.2	28.9	30.8	31.6	31.6
Others					1.8	...

The above table brings into prominence the following three points:

First, that during the years 1901-41, the percentage of Hindu population in the area has constantly shown a downward tendency.

Second, that the followers of religions other than Hinduism, Islam and Christianity had become 1.8 per cent of the total population by 1941, but have completely disappeared in 1951.

Third, that the separate identity of the Scheduled Castes has been completely obliterated. They have been enumerated as Hindus. However, according to the Census Report[43] of 1951, the total Scheduled Caste population of Travancore and Cochin is 869,719. The number of Scheduled Castes and Tribesmen, if reckoned separately, is 26,580. Now, if we regard the Scheduled Castes as separate from the Hindus, the proportion of Hindu population in Cochin and Travancore comes to 51 per cent of the total population, and the proportion of the minorities to 49 per cent.

But Kerala also comprises Malabar. We have unfortunately failed to obtain detailed figures showing community-wise distribution of population in Malabar. However, according to the previous censuses the Hindus are less than non-Hindus. At least this much is sure that by unifying Malabar, Cochin, and Travancore, the percentage of Hindu population has not risen. Rather it is sure to have been reduced to less than 50 per cent of the total population.

[43] *Cf., Census Report,* Vol. XIII, p.254.

Now, since non-Hindus out-numbered the Hindus in this state, and since they resented the fanatical, aggressive and biassed attitude of the Hindus towards non-Hindus, they decided not to support the Hindus and the Congress. Wherever it was possible to set up a party of their own to contest elections, they did not fail to do so. Wherever they found it impracticable they went to the extent of supporting the Communists in order to vindicate their consternation and dissatisfaction against the Hindus. For instance, in the Arnad region of Malabar, the Muslims had 300,000 and the Hindus 150,000 votes. The Muslims contested the elections on the Muslim League ticket and got 7 Muslims elected. Other minorities did not have the same opportunity since they were in minority in every constituency and, therefore, they threw their full weight in favour of the Communists. This resulted in the defeat of the Congress which represented the Hindu population of the state. The opponents of the Congress, however, *inter alia*, consisted of those who had desired to keep Travancore independent and whose feelings had been deeply injured when, after an attempt on the life of their Chief Minister, they were forced to merge Travancore in India. Anyway, the question of Travancore illustrates the narrow-mindedness and the aggressive spirit of Hinduism which must be taken into account by every serious student of international affairs.

Besides Kerala, there are two other states in India in which there are sizable minorities. These are the states of East Punjab and West Bengal. It is no coincidence that these states are seething with discontent and are the hotbeds of Communist activities.

If the aggressive attitude of Hinduism remains unabated, the future of South India is doomed. For, here the proportion of non-Hindus is higher than in other regions. It is here that the Scheduled Castes and the Christians constitute a big proportion of the population. Moreover, this region also betrays strong Dravadian racial tendencies, manifesting itself in the language movement which has been vigorously resisting the supermacy of Hindi.

THE CAUSES OF THE AGGRESSIVE POLICY OF THE HINDUS

The ruthless campaign which has been launched by the Hindus to obliterate other religions soon after having won independence after a thousand year old subjugation is bound to prove in future to be a scourge for the Hindus themselves. For one thing, India's false claim of being a secular state will soon be exposed. It will not be long before the world public opinion will begin to see through the Indian propaganda stunt which tries to scare the world from Pakistan for the reason that Pakistan is wedded to Islam, while India is a non-religious state.

The irony of fate is that in the religious state of Pakistan, the minorities are fully secure and Christian missionaries have full freedom to preach their faith and make converts. As against this, what is the true picture of secular India? The following news would give us some idea:

> The expulsion of proseletysing Christian missionaries from the Central Bharat State of Madhya Pradesh is recommended in a report published last night by a State Government Committee of Inquiry.
>
> The Committee appointed in [illegible] [con]demned evangelisation in Bharat as part of uniform world policy to revive Christianity for re-establishing Western supermacy.
>
> It claimed that schools, hospitals and orphanages were being used as means of proselytisation and recommended that the use of medical or other professional services as direct means of making conversions should be forbidden by law.
>
> The two-point report suggested that Bharati Churches should establish a United Christian Church in Bharat, independent of foreign support.[44]

The natural outcome of such a policy can be gauged from the following event:

> One person was killed and several injured yesterday when police opened fire on an unruly corwd at Raipur in Madhya Bharat. The authorities later in the night imposed curfew on the town.
>
> The clash was between police and crowd mostly students demonstrating against an American Mission Centre here.
>
> Police twice charged the crowd with batons, and fired blank cartridges. Later they opened fire. Twenty-five demonstrators were injured in the baton charges.
>
> Official sources said several police officers including the Deputy Inspector General and a Superintendent were injured by stone thrown by the crowd.
>
> The demonstration was organised in protest against the alleged "rude behaviour" of the Superintendent of the American Mission Centre which runs a hostel, a club and a library.

[44] *Dawn*, July 19, 1956.

> The dispute is reported to have arisen when the Superintendent objected to a scene in a club drama, depicting Shiva, one of the Hindu idols. He contended that this exhibition of the idol of Shiva was not in conformity with the teachings of Christian religion.
>
> The incident was said to have taken place on August 16, the second day of the two-day celebrations of the 10th anniversary of Bharat's independence and the centenary of the Indian revolt of 1857.
>
> Students in the [illegible]ged a mass procession to the centre yesterday. While the demonstration was in progress, the students alleged that stones were hurled at them from a building. Some of the crowd then tried to set fire to the building.
>
> Strong reinforcements of armed police were then rushed to the scene. Repeated clashes with demonstrators ensued. Police said they opened fire when the crowd surrounded an official and threatened to manhandle him.
>
> Even after the firing defiant crowds still surrounded the American Mission Centre.
>
> The authorities later issued orders banning all meetings and processions, but the situation last night was officially described as still serious.[45]

This is not a solitary example of the Hindu hostility towards Christianity. The result is that whenever and wherever Christians find an opportunity, they rise against Hindu fanaticism. The movement of the Naga tribe for freedom which has been afoot for the last few years, is also a reaction against Hindu fanaticism and narrow-mindedness. According to press reports, this movement has been steadily gaining momentum and its effects are being felt even in Chota Nagur.

The fanatical and narrow-minded policies pursued by India are to be attributed to the state of mind created by exultation at the achievement of independence, as we have pointed out earlier.

Ninety-nine per cent of the world's Hindu population is found in the Indo-Pakistan sub-continent. The grant of independence to the sub-continent, therefore, meant freedom for the 99 per cent Hindus of the world. Ninetytwo per cent of Hindus live in India. a country which

[45] *Dawn*, August 28, 1957.

they regard as their exclusive and sacred homeland. Thus we see that Hinduism, like Confucianism, Taoism, and Shintoism, is fortunate in so far as it is concentrated in one single region. The achievement of independence meant freedom for almost all the Hindus of the world after one thousand years of subjugation. This was quite enough to raise the ambitions of the Hindus to fantastic heights. What, however, led them to indulge in greater orgies of day-dreaming was that they found some friends abroad who indicated to them the vacuum existing in the neighbouring Asian and African regions and encouraged them to move ahead to fill that vacuum. This has spurred to life all the slumbering imperialist ambitions of Hinduism.

Had these fantastic ambitions been tempered with experience of governance, they would have proved less dangerous. For then, dictated by their own self-interest, the Hindus would have refrained from intolerance towards other religions. The mentality which was born of a thousand years' period of subjugation taught the Hindus to start with purging their own house of all 'undesirable' elements. Such an endeavour found its support in their ancient history and their national characteristics. Recently the world press has bitterly played up the double faced policies of Pandit Jawahar Lal Nehru. This, however, is being unfair to Mr. Nehru as well as to his people. Hindu gods have always been represented as being multi-headed and multi-faced. Hence, it is not the least surprising that while there are, on the one hand, such extremist communalist parties as Jan Sangh, Arya Samaj, Mahasabha, Rashtriya Swayam Sevak Sangh, there also exists on the other hand, a soft-spoken party like the Congress, and that all these parties stand, in effect, for and by large the same idea that India is the sacred homeland of Hindus and Hindus alone, where no other community can be tolerated. Is it not a fact that during the years 1930 and 1940 Pandit Jawahar Lal Nehru constantly declared, as the spokesman of the Congress, that the claim for separate entity of Muslims and the Musim League could never be accepted? Did he not repeatedly proclaim that the Congress (besides the British, who should quit) was the only reckonable power in the sub-continent? But what was the Congress? It was the handmaid of the late Hindu Mahatma Mr. M.K. Gandhi, the gentleman who declared that Pandit Nehru was his spiritual son. This spiritual heritage of Mr. Gandhi (*viz.*, the Congress), was in fact the culmination of Hindu communalism.

The Hindu way of life is nourished by historical and religious traditions of isolationism, a good example of which is to be found in the recent past. Pandit Madan Mohan Malaviya, once a topranking Congress leader and founder of the Benares Hindu University, on his return to India, after attending the Round Table Conference held in London in 1931-32, observed fasts for the redemption of the sin of having set

his foot on non-Indian soil! If Hinduism has really abandoned isolationism, it should embrace a cosmopolitan ideology, the primary requirement of which is to give up its age-old intolerance and fanaticism which led the Hindus to drive Buddhism away from India and which makes Hindus allergic to the existence of any other creed in India besides Hinduism.

Fanaticism and Isolationism determine the Hindu International Outlook

The attitude adopted towards other faiths in India in the 1951 Census, an attitude which still persists, has already been mentioned. This attitude has been very aptly articulated by a former Prime Minister of Pakistan, Mr. Firoz Khan Noon, in his statement of March 8, 1958, when he said:

> Shaikh Abdullah has realized that none can have freedom under Hindu dominance. The Christians, the Scheduled Castes, and others will soon realize the treatment that is being meted out to them in India. The fact is that under Caste system there can be no equality between man and man. And since the Hindus do not believe in human equality, individual liberty cannot be enjoyed under Hindu dispensation. It is for this reason that after the Pact of 1950, while there did not take place even one single communal riot in Pakistan, innumerable communal ritos have taken place in India.[46]

These traditions of fanaticism and isolationism have had, and still have, a deep bearing on the Hindu approach to international affairs.

We shall sketch below the attitude of Hinduism towards other religions on the international plane.

(a) **Attitude towards Christian States:** So far as Christian states are concerned, Hindu attitude has obviously been one of non-cooperation. The immediate and potent danger confronting the Christian state in South East Asia (*vis.*, the Philippines), is quite obvious.

Besides, in order to ward off Communist menace to Christianity as well as to other religions of the region, all concerned have made a mutual defence arrangement, known as South East Asia Treaty Organization. India has not only declined to participate in the SEATO, but is straining all her nerves to undo it. Similarly, Hindus are opposed

[46] *Dawn*, March 10, 1958.

to the pacts and agreements concluded by the Christian nations in different parts of the world for their own mutual security. On all important issues, e.g., those of Korea, Indo-China, Formosa, or CENTO, Hindus are explicitly opposed to Christian interests.

(b) **Attitude towards the Muslim World:** Hindu attitude towards the Muslim world is also the same. Hostility towards Kashmir and Pakistan is too obvious to call for any comment. Indian policy with regard to the questions of Palestine and Algeria, which are of paramount importance to the entire world of Islam, has also been quite damaging, if not openly inimical, to the interests of the Muslim World. India is either practically supporting the Zionists or is co-operatig with the powers opposed to the Muslim world. The ambiguous statements issued by Indian leaders on the Suez issue do not contradict this contention. Nor is this contradicted by India's opposition to the CENTO for, sentimentalism apart, it is doubtful if the undoing of this pact would serve the interests of the Muslim world. In fact Indian opposition to the CENTO is actuated by the desire of achieving a two-fold purpose: fostering disunity in the Muslim world and creating disaffection between Muslims and Christians.

(c) **Attitude towards Buddhism:** The test case of Hindu attitude toward Buddhism on the international plane is that of Ceylon. The real test of Indian friendship for Ceylon lies in the adoption of a fair policy with regard to the demand and aspirations of the South Indian immigrants in Ceylon who are out to foist their language on the original Ceylonese. Thus far the problem has not been sovled amicably. But those who have any insight in Indian affairs can hardly delude themselves into the belief that the Indian government would change its present attitude in this behalf.

THE SOCIAL CONDITION OF HINDUS: POINTS OF STRENGTH AND WEAKNESS.

I. Points of Strength

The following are the points of strength of Hinduism:

(1) Hindus are 12 per cent of the world's population In terms of population, Hinduism ranks fourth among the religions of the world; Christianity, Islam, and Confucianism being superior to Hinduism from the numerical standpoint. Moreover, ninety-nine per cent of the followers of this religion are concentrated in the Indo-Pakistan sub-continent. Thus when the subcontinent achieved independence, ninety-nine per cent of the Hindus became free. Even the rest of the one per cent Hindu population, which is scattered over the various

countries of South East Asia, has become free. Hence it would be correct to say that now the entire Hindudom is free and constitutes a formidable political force.

(2) Since Hindus are concentrated in Indo-Pakistan sub-continent, the geographical location of India can be regarded as one of the chief causes of the importance of Hindus. According to Guy Wint:

> India is the core of South Asia. It stands out in the middle of the Indian Ocean, the great land mass in the southern part of the continent; and to the east, west and north are minor countries in no sense its match whenever India is vigorous. Over them Indian power had at various times radiated in antiquity.[47]

(3) Since the teachings of the Hindu creed are not of a very fixed and definite character, Hinduism is possessed of a good deal of elasticity. This helps Hinduism in adjusting itself to changing circumstances by the assimilation of ideas and creeds of foreign origin. The variety found in the Hindu creed owes itself to the various foreign influences it has absorbed. Pandit Jawahar Lal Nehru refers to this very aspect of Hinduism when he says "India is, according to Dodwell, infinitely absorbent like the ocean."[48]

(4) An important index of the enormous power of Hinduism is the vastness of territory and the population of India. India is second only to China in respect of population. In respect of area she is one of the biggest countries of the world, coming after U.S.S.R., China, Canada, U.S.A., Australia and Brazil. There can be no denying the fact that vastness of area and enormity of population are tremendous factors in the strength and influence of a country in modern times.

The vast area and the big populatin of India, coupled with her enormous natural resources and expanding industrial potential, can prove of great strength to India provided these resources are properly taken care of. The fact that despite these sources of strength India has remained subject to foreign powers in the past is too significant to be neglected.

B. Points of Weakness

(1) We have mentioned above the geographical importance of India. This, however, holds true only in respect of the pre-partition situation. Partition of the sub-continent has, to a large extent, deprived

[47] *The British in Asia*, p.19.
[48] *The Discovery of India*, p.71.

India of the advantages accruing from her geographical location. In the same manner, it can no longer be stated that India has around herself only small, insignificant countries like Burma, Ceylon, etc. After China's usurpation of Tibet, China and Pakistan emerge as two important neighbouring countries of India.

(2) As we have seen earlier, Hinduism has no well-defined body of beliefs and thus it is highly elastic. This elasticity of Hinduism, however, is more of a weakness than a source of strength. The absorptive capacity of Hinduism which is so widey landed, if examined critically, turns out to be nothing else except ideological bankruptcy and defeatism. Whenever Hinduism was confronted with a higher and superior ideology, it resorted to compromise. The history of Buddhism itself amply bears it out . Pandit Jawahar Lal Nehru frequently mentions the fact that Hinduism has been deeply influenced by Buddhism, and was forced to effect modification in its principles. To quote his actual words:

> Buddhism influenced Indian life in a hundred ways, as it was bound to, for it must be remembered that it was a living dynamic and widespread religion in India for over a thousand years. Even in the long years of its decline in India, and when later it practically ceased to count as a separate religion here, much of it remained as a part of the Hindu faith and in national ways of life and thought. Even though the religion as such was ultimately rejected by the people, the ineffaceable imprint of it remained and powerfully influenced the development of the race. This permanent effect had little to do with dogma or philosophic theory or religious belief. It was the ethical and social and practical idealism of Buddha and his religion that influenced our people and left their indelible effects.[49]

Later he adds:

> But both Brahminism and Buddhism deteriorated and degrading practices grew up in them. It became difficult to distinguish the two. If Brahminism absorbed Buddhism, this process changed Brahminism also in many ways.[50]

In the ancient history of India, there is no other religion except Buddhism which was defeated or absorbed by Hinduism. On the contrary, the religions which came to India from across her borders established themselves in India, influenced the teachings of Hinduism,

[49] *The Discovey of India*, p.195.
[50] *Ibid.*, p.202.

and left a deep impress on the Hindu religious attitude. Islam furnishes a good instance in point. When Muslims entered India, they succeeded in winning a large number of converts to Islam from Hinduism, and ultimately became so numerous as to constitute one quarter of the sub-continent's population. Moreover, the impact of monotheistic teaching of Islam on Hnduism was so great that from the womb of Hinduism itself arose Sikhism, Brahmu Samaj, Arya Samaj, which believe in monotheism and are opposed to idolatry. We have seen earlier the deep influence of Islamic monotheism on Sikhism.[51] Now we shall attempt to explain the influence of Islamic monotheism evidenced by Brahmu Samaj and Arya Samaj, and this we shall do with the help of *The Cultural Heritage of India*, which is the work of some of the most eminent Hindu writers of our times, including Sir Radhakrishnan.

> Ram Mohan Roy in his autobiography writes: 'At the age of about sixteen I wrote a book in which I objected to the justification of idolatry.' Though some peple doubt the authenticity of this book and some do not, but the important fact is that the earliest writings of Ram Mohan Roy, *viz*, *Tuhfat al-Muwahidin*, present him, if not as a religious reformer, at least as a renowned and enlightened thinker.[52]

To quote the same work again: "The uncompromising attitude of Arya Samajis towards gods and goddesses whom they regard as 'false gods' proves them to be a 'fighting sect'."[53] This is supported by another eminent writer:

> ..India is no exception to the rule that the national character of any people undergoes a transformation when the Crescent appears on the horizon. Nowhere does the formative power of Islam seem more effective than in its mediatorial function between races and cultures, banishing the boundaries and barriers that hold men apart.[54]

Similarly, Christianity has also succeeded in winning over about ten million people of India. The success of Islam and Christianity in converting Hindus repudiates the claim about the alleged absorptive capacity of Hindusim.

It would also be wrong to say that these conversions have resulted from foreign domination to which the Hindus have been so for subjected.

[51] *Vide.*, *supra.*, pp.149-50.
[52] *The Cultural Heritage of India*, vol. II, p.399.
[53] *Ibid.*, p.423.
[54] *The Great Religions of the Modern World*, p.213.

During the years 1881-1947 when both Hindus and Muslims had been subject to British domination, Hindus as compared with Muslims, were much better treated by the British. Even Pandit Nehru admits that the Hindus were favoured by the British.[55] Muslim population, nevertheless, increased continuously and became, within eight decades, double of what it was in 1881. But the Hindu population continued to decline. The total Hindu population evinced signs of stagnation, as is clear from the relevant figures cited earlier.

(3) Another defect form which Hinduism suffers is that of narrow nationalism, which has led Hindus to that isolationism which is illustrated by Madan Mohan Malviya's fast [illegible] the redemption of the sin of having set his foot on non-Indian soil.

This narrow nationalism, which characterises the Hindu faith, is the basis of its collective attitude. It is this characteristic that led to the banishment of Buddhism, the faith which was a reaction against the narrow-mindeness of Hinduism.

In recent times there have been 'discoveries' to the effect that there exist Hindu colonies outside India and particularly in some South East Asian territories. This has been repeatedly stressed in recent years. Nevertheless, all these statements are based on mis-understanding. Even Pandit Jawahar Lal Nehru, who is an inspring symbol, as well as a vigorous exponent, of Hindu nationalism, frequently refers to this in *The Glimpses of World History and The Discovery of India*. The same is the case with Sardar Pannikar. But the fact is that the colonies they refer to are those of Buddhists. This is quite understandable. A well-known Malayan scholar's statement occurs in *Hadir al-Alam al-Islami* mentioning Madjapahat as a Buddhist state in Eastern Java.[56]

> In the same way August Karl Reischauer remarks: Buddhism also found its way into the Malay Archipelago, especially the island of Java where is found one of its greatest architectural monuments, Borobaedoer. The relics of this great structure are a "veritable catechism in stone where every clause teaches the believer something new." Buddhism was brought to these islands largely by Hindu colonists, many of them coming apparently from areas where the Mahayana type prevailed and hence Javanese Buddhism was a mixture of Mahayana and Hindu-

[55] See *The Discovery of India*, p.407.
[56] *Hadir al-Alam al-Islami*, vol. I, p.366.

ism, though Hinayana characteristics were not lacking. The coming of Islam gradually forced Buddhism out of the picture.[57]

This alone is the correct interpretation of the situation for it is the Buddhists who went out of India for the first time in the history of this ancient land. It is difficult to call these people Hindus merely because of resemblance in names or similarity of their cultural relics.

No authoritative and reliable source has been able to prove that there were any striking differences between the names and cultures of the Buddhists and those of ancient Dravidians and Hindus.

(4) Ninety-nine per cent of the followers of Hinduism are found in the Indo-Pakistan sub-continent, which is a part of South East Asia. Hindus have no connection with any other part of Asia, let alone the rest of the world.

(5) Hindus have only one state in the world, and that is India, which is located in South East Asia. As against this, the Muslims possess no less than three states in South East Asia alone, *viz.*, Pakistan, Indonesia, and Malaya, besides many other states in the rest of the world. Buddhists also possess seven states in this region.

(6) In South East Asia (but outside India), according to an estimate published in *Life* magazine, there are 2·2 million Hindus. In the same region the number of Buddhists, Christians, and Muslims is many times this number.

Moreover, Hindus are concentrated entirely in Asia; to be precise, in South East Asia. In no other continent are they found in any considerable number to exercise any reckonable influence.

(7) India is the homeland, and the only homeland of Hindus. But in this country too the minorities form more than one third of the total population. The Hindu attitude towards these minorities is extremely intolerant and provocative. Compared with the existence of such a formidable proportion of minorities, there are hardly any minorities worth the name in the states under the control of the followers of other religions.

(8) Hinduism, which believes in the inherent superiority of the Brahman class and upholds a rigid caste system, is unsuited for the needs of a progressive society. No doubt that the late Mr. M.K. Gandhi played a great role in contemporary Hindu awakening. His real sources

[57] *The Great Religions of the Modern World*, p.117.

of inspiration were the teachings and the philosophy of Buddhism. Even today his successors are employing Panjshila, a word borrowed from Buddhist terminology, to signify the principles for which Buddhism stands. Not only has Asoka's Wheel of the Dharma been adopted as a national symbol and has found a place on the national flag of India, but Asoka's lion-capital has also been adopted as the official seal of the Republic of India. Moreover, the pace at which the Scheduled Castes are embracing Buddhism, despite all sorts of governmental pressures, indicates that Hinduism is yielding place to Buddhism. Even the book on Buddhism which has been published by the Government of India admits that:

> The revival of Buddhism which has been going on in India for the last sixty years, but particularly during the past decade, is one of the strangest and most striking events in the history of religions. Nowhere else in the world does one find a parallel case of a religion being revived centuries after its disappearance, not by the command of a despot, not as the result of foreign conquest, but because it is the will of the people. Yet this is what is happening in India today. Less than a century ago Buddhism was unheard of in the land of its birth. If remembered at all, it was as an objectionable but fortuantely extinct heterodoxy which had for a brief space troubled the placid waters of Brahmanism. Today it is a household word. Over the chair of the President of the Republic of India, in the House of the People, the message of *Dharmachakra pravarttanava*, 'to turn the wheel of the Dharma' flashes forth in electric light to the assembled representatives. At the very centre of the national flag, as it floats over ten thousand public buildings, the same historic symbol reminds the nation not only of the sublime doctrine of the Buddha but also of the *Dharmavijaya* or Conquest by Righteousness of Asoka. Similarly, the lion-capital of Asoka, representing the fearless proclamation in the Dharma to the four quarters has been adopted as the official seal of the Republic.[58]

(9) India is surrounded by seas on three sides and its coast is three thousand miles long. In the absence of a powerful Indian Navy—and a powerful navy cannot be expected to come into existence for a considerable period of time—the independence of India is insecure as is corroborated by the history of the last four centuries. Sardar Pannikar refers to this danger in his *India and Indian Ocean* in the following words: "With the islands of the Bay of Bengal, with Singapore, Mauritius and Socotra, properly equipped and protected, and with a navy based on Ceylon, security can return to that part of the Indian

[58] 2500 *Years of Buddhism*, pp.436-64.

ocean which is of supreme importance to India."[59] He adds: "The Hindu theory at all times, especially in the period of her historic greatness was one of active assertion of the right, if necessary, through the force of arms."[60] Moreover: "Unless, therefore, distant bases, like Singapore, Mauritius, Aden and Socotra, are firmly held, and the naval and air arm developed in order to afford sufficient protection to these posts, there will be no security for India."[61]

(10) Hindusim also suffers from ideological weakness owing to which in the past it has been subjected to the dominance of Buddhists, Muslims, and Christians. Within ten years of the achievement of independence, Hinduism was politically overwhelmed by Communism at least in one part of India. The Communist victory at the polls in Kerala is one of the very rare examples of Communism seizing power by peaceful and democratic means. This shows that the Hindu *weltenschauung* and political philosophy have proved too weak to withstand the onslaught of Communism.

(11) Thousands of years of Indian history provide one lesson: that India has always been ruled by foreign invaders and imperialistic powers. During the last one thousand years Muslims and Christians have ruled over India. It is difficult to prophesy about the future and it would be hazardous to say whether this one thousand years' subjugation was an exception or it represents the general rule. It is this history which has been the supreme formative factor in the mental make-up of the Indian leadership and which lies at the basis of the internal as well as the external policies of India. The basis of these policies is a pessimistic mental attitude bordering on desperation. The following words of Pandit Jawahar Lal Nehru are of great significance:

> I felt they (i.e., Indians) had vast stores of suppressed energy and ability and I wanted to release these and make them feel young and vital again. *India, constituted as she is, connot play a secondary part in the world. She will either count for a great deal or not count at all.* No middle position attracted me. Nor did I think any intermediate position feasible.[62]

However, it is a plain historical fact that during the past one thousand years Hindus have lived in complete subjection to others. In fact, no other religion of the world, except Judaism, has faced this situation. Perhaps it is this similarity of historical experiences which provides the psychological basis for the friendship which exists today between India and 'Israel'.

59 *India and the Indian Ocean*, p.16.
60 *Ibid.*, p.16.
61 *Ibid.* p., 91.
62 *The Discovery of India* p. 50.

HINDUISM

SUMMARY

A. Population		Percentage
World Population	2,400,000,000	
Hindu Population (including Scheduled Castes)	274,117,326	11.4
Hindu Population (Caste Hindus only)	226,617,320	9.4
B. Area		
Area of the World	135,100,000 sq. km.	
Area under Hinduism	3,200,000 sq. km.	2.5
C. Political Strength		
Number of the Members States of the U.N.O.	101	1
Number of Hindu Member States of the U.N.O.	1	1

XII

Judaism

Judaism is said to be a pure form of monotheism. More than a creed or faith, Judaism is a force that seeks to influence man's way of thinking and his conduct in life. It is a religion which, its adherents claim, is the one that had been preached by Abraham (peace be on him) and is the most ancient of the existing religions of the world. It is said to be the precursor of the two great religions of the world, Christianity and Islam, which occupy the major portion of the globe and whose teachings contain those fundamentals which by far and large constitute the basic ingredients of Judaism. Abraham A. Neuman, in his article on Judaism, observes:

> Judaism is the religion professed by a small people, the Jewish people, who numbered no more than sixteen million souls at the zenith of their numerical growth before World War II and are now reduced to about ten to eleven million through the maniacal fury of a clique which set out to destroy the religion and the people root and branch.[1]

But the question, however, remains what formal and precise definition could be given to the term Judaism. The article to be found on this topic in *The Encyclopaedia of Religions and Ethics* contains the following passage:

> A formal and precise definition of Judaism is a matter of some difficulty, because it raises the question what is the absolute and irreducible minimum of conformity? On the other hand,

[1] *The Great Religions of the Modern World*, p.224.

> it may be said. . that the foundation of Judiasm rests on two principles, the unity of God and the choice of Israel. Judaism denounces idolatry and polytheism. It believes in a universal God, but it is not exclusive.[2]

Judaism lays great emphasis on 'Law' and according to *Encyclopaedia Britannica:*

> This law (i.e. the Jewish Law) was twofold, the written law (*Torah she-be-Khethabah*) and the Oral law (*Torah she-be-al Peh*). The law revealed on Sinai gives general commands, e.g., to make fringes on the garme[illegible]inders of God, and prohibitions e.g. to abstain from work on Sabbath. But these general commands are not defined. According to Exodus XXIV. 12-18, Moses remained on the Mount for 40 days receiving instructions which amplified the written law, and these instructions are called the Oral Law, each command being styled a *halakhah le Moshe'h mis-Sinai*, a law given to Moses on Sinai. (See Haggadah; Talmud). It used to be a fashion to call the Oral Law a mere innovation of the later Rabbis; only in a limited sense is this judgment accurate. In point of fact, a great mass of Oral Law is merely ancient Jewish tradition, some part indeed being Semitic and taken over by the Jews from the common law and custom of the Semitics.[3]

Araham Neuman observes:

> Mountains of theology have been reared on Bible foundations but it would be difficult to point to any avowed formulations of a metaphysical doctrine, save "Hear, oh Israel, the Lord is our God, The Lord is One", which indeed has become the cornerstone of Jewish metaphysics. This proclamatin of monotheism, originally an affirmation directed against polytheism, remained to challenge the dualism of the Persians and stands to this day a protest against trinitarianism or any conception which beclouds the pure prophetic vision of God as the One and Only Being.[4]

Teachings of Judaism

According to Abraham Neuman: "The indissoluble bond between the people and the religion is a basic part of Judaism.[5]" . . Israel

[2] *Encyclopaedia of Religions and Ethics*, vol. VII, p.581.
[3] *Encyclopaedia Britannica*, vol. XIII, pp.166.
[4] *The Great Religions of the Modern World*, pp.233-34
[5] *Ibid.*, p.225

is the custodian of a religion the essence of which belongs to the world."[6]

The above-cited excerpts from authoritative writings show that Judaism is one of the three Semitic religions which have stemmed from the Abrahamic religion. The teachings of Judaism were imparted by Moses (peace be on him) under the command of God. He was a great prophet of God who had received the sacred scripture called *Torah*.

As distinguished from non-Semitic religions, Judaism is a revealed religion, a characteristic which is common to all Semitic religions.

Judaism is not only older than the other two religions of its own family (*viz*., Christianity and Islam), but is even older than the Eastern, non-revealed religions, Aryan as well as Mongolian. We have already seen that Judaism was founded eight centuries before Jesus Christ. As for the ancient Eastern religions, *viz*., Buddhism, Confucianism, and Taoism, they arose about the fifth and sixth centuries B.C. This means that Judaism is older than these religions by approximately three centuries.

Number of Jews

According to *Life* magazine, today the number of Jews the world over is 11,800,000. Out of these, well about half happen to be in the U.S.A. where their number is said to be 5,000,000. To quote Neuman again, the Jews numbered less than a million when, according to tradition:

> David composed Psalms and Solomon wrote epigrams and parables of wisdom; and probably not more than four to five million when their political fate as a nation was sealed in the year 70 and they set out upon their historic career as a global people with a religion and a Bible to live by and to defend, if need be, even unto death. At the height of the Middle Ages, during the thirteenth century, when Judaism had reached its full rabbinic development and was exerting a great influence upon the emerging European civilization, the Jewish population in Europe did not much exceed one million souls.[7]

Jews are mostly scattered over Europe and America. This is illustrated by the following table, based on the 1957 *National Catholic Almanac*.

[6] *Ibid.*, p.227

[7] *Ibid.*, p.224.

Table No. 57

JEWISH POPULATION

Name of Region		Population
1. North America		5,430,000
2. South America		631,730
3. Europe		3,439,650
4. Africa		677,750
5. Asia		1,629,240
6. Oceania		58,250
	Total:	11,866,620

Below is another table showing, countrywise, major Jewish populations in Asia and Africa:

Table No. 58

JEWISH POPULATION IN AFRICAN AND ASIAN COUNTRIES

No.	Name of Country	Population	Reference
1.	Palestine	1,270,000	Atlas (Princeton)
2.	Ethiopia	60,000	Islam in Ethiopia
3.	Morocco, Tunis and Algeria	500,000	Inside Africa by Gunther
4.	East African Union	100,000	Dawn, Karachi, March, 1958.
5.	Iraq	100,000	Bridge to Islam
6.	Syria	29,770	"
7.	Lebanon	5,666	"
8.	India	22,680	Census Report, 1951

The Social Condition of Jews

The Jews incurred Divine scourge and were deprived of worldly power and authority due to thier violation of the commandments of the Torah, their disobedience to the great prophet of God, Moses, and their falsification of God's messengers. In the words of the *Holy Quran:*

> And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelived in Allah's revelation and slew the prophets wrongfully. That was for their disobedience and transgression.[8]

With Titus turning the Jews out from Palestine in 71 A.D., and destroying their Synagogue, began their period of exile when they wandered about in different parts of the world. For thousands of years they have remained scattered all over the globe and although, in course of time, they have settled down in different lands, they have not enjoyed peace and contentment anywhere. Everywhere they have remained the target of religious persecution and fanaticism. According to T.W. Arnold, 'for three centuries and a half, England did not permit the Jews to set their feet in England.' But the Jews proved to be a tough people who managed to preserve their identity in the teeth of persecution and hostility. In this regard, however, the religious tolerance of Muslims proved a great boon to the Jews and helped them enormously in their endeavour for self-preservation. All impartial writers (including Jewish and Christian writers) agree that the Jews, who were persecuted by Christians in Europe before the Renaissance, found a haven of refuge in the Islamic world. A Christian scholar, Edward Atiyah writes:

> As we saw in the earlier chapters of this book, the Jews had played a welcome and distinguished part in the scholarly and scientific labours that produced Arab civilization under the caliphs of Baghdad and Spain. All through the history of Arab and Ottoman Empires, Jewish minorities had been tolerated in the Arab countries. Often when the Jews were being persecuted in Europe they found refuge under Muslim rule.[9]

The Influence of Islam

This attitude of toleration towards Jews is not the only good that has been done by Muslims to the Jews. Islam has also played an im-

[8] *Holy Quran.* II: 61.
[9] *The Arabs*, p.125.

portant role in the growth and development of Judaism itself. A Jewish scholar, Abraham Neuman, bears testimony to this in the following words:

> It was under Moslem influence and later in opposition to Christian scholasticism that Judaism was led to systematize its own view according to an established pattern which would readily reveal its points of agreement and disagreement in relation to the dominant rival faiths.[10]

But when the spirit of Christian vengeance aginst the Jews cooled down, the Jews succeeded in securing for themselves an influential position in Christian countries due to their superior mental calibre and business acumen. On the other hand, due to the political decline of the Muslim world, the West succeeded in establishing and consolidating its political and economic dominance. Moreover, the idea of nationalism entrenched itself in the West and awakened the national aspirations of the Jews as well so much so that they began to dream of a Jewish national homeland, and then of a Jewish national state. According to Bethman:

> The first flames of Zionism were kindled by Leo Pinsker, a Russian Jew, in 1882, after the pogroms following the assasination of Tzar Alexander II in 1881. Pinsker wrote a book called *Auto-emancipation*. The fires were brought to flame by Theodor Herzl in his book *Jewish State* in 1896. In 1897 the first Zionist Congress was held in Basle, and Herzl spared neither time nor effort to bring his plans to realization. At first no definite country for settling Jews was envisaged. Argentina, Uganda, and Kenya were prospected, but soon the influence of Eastern Jewry made itself felt, which demanded Palestine, the old homeland, and no other. But upto 1911 the idea of the Zionists was not to establish a separate Jewish State but a Jewish home. At the tenth congress held at Basle in 1911 the president made the following statement: 'The aim of Zionism is the erection for the Jewish people of a publicly recognized, legally secured home in Palestine. Not a Jewish State, but a home in the ancient land of our forefathers where we can live a Jewish life without oppression and persecution. What we demand is that the Jewish immigrant to Palestine be given the opportunity of naturalizing as a citizen without humiliation and that he can live unhindered in accordance with Jewish customs.. that and nothing else is our aim.'[11]

[10] *The Great Religions of the World*, p.234.
[11] *Cited in This Age of Confiict*, p.XXXIX

The first effective step towards the realisation of this Zionist objective was taken when the British Government solemnly assured that it viewed the settlement of Jews in Palestine with sympathy. The famous Balfour Declaration of November, 1917 stated that:

> His Majesty's Government view with favour the establishment in Palestine of a National home for the Jewish people and will use their best endeavours to facilitate the achievement of this object , it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

It is said that the Balfour declaration had been proclaimed with the consultation and approval of U.S.A. According to Fernau:

> President Wilson's administration did a good deal in 1917 toward bringing the Balfour Declaration into existence. In 1948, under President Truman, the United States contributed largely to the coming into existence of the independent state of Israel.[12]

The Balfour declaration, which promised the Jews a national home in Palestine, was not only in contravention of Mac Mahon Pledge, and the joint British-French declaration of November 7, 1918, but also against the famous Fourteen Points of President Wilson. Moreover, the declaration nowhere promised the establishment of a Jewish state. However, during the thirty years period between 1918 and 1948, conditions were created that led to the establishment of a Jewish state against the wishes of the local population of Palestine, both Muslim and Christian.

The efforts made by the British to pave the way for a Jewish state in Palestine by imposing foreign Jews on that country during the thirty years of Mandate, is a woeful tale. The keen interest taken by the British in creating the Zionist state is evident from the fact that prior to the Balfour declaration the population of Jews in Palestine was only 100,000 and Palestine, according to Edward Atiyah, "was an integral part of the Arab world, indistinguishable from Syria, its poulation being 90 per cent Arab."[13] But today, just to the contrary, the Jews constitute ninety per cent and the Arabs are even less than ten per cent of the population. This is not surprising for the Zionist Jews have had cherished, from the very beginning, the ambition to bring in Jews from all

[12] *Moslems on the March*, p.288.
[13] *The Arabs*, p.94.

over the world and to dominate over the local population. The King Crane Commission which was set up in 1920 was aware of the Zionist ambition. Before the Haycraft Commission too, which had been set up in 1922 by the British Government, the Jewish witness had expressed these ambitions in clear terms.

Thus the promise to help establish a "Jewish home" in Palestine was obviously against the natural and national rights of the Palestinian Arabs. The attempts to make the two parties come to a compromise was a self-deception and a sham. Non-recognition of this basic fact led to continuous rioting between Arabs and Jews and mutual bloodshed uptil 1929. The 1929 riots were particularly very bloody. In view of this, Ramsay Macdonald's Labour Party had to make an announcement of the British policy for the second time which ran counter to the Zionist ambitions. However, owing to the influence the Jews had in Britain, they succeeded in pressing upon the Labour government to modify its policy and in obtaining a document which is chracterised by the Arabs as "the black document."

In the thirties, the Nazis came into power in Germany and launched a campaign of persecuting the Jews. A general exodus from Germany and well-planned migration to Palestine started. The pace of their settlement rose continually until it reached the alarming figure of 60,000 per year. This process continued for four years (i.e. 1933-36). Thus during a brief period of four years, more than two hundred thousand Jews settled down and consolidated their position in a small country like Palestine whose population was approximately 1.2. million. Pressed by this alarming situation, the Arabs started their policy of boycott in 1936 which lasted for two months. Moreover, Arab volunteers began to resist the Jews with force. There were present, however, 20,000 British soldiers to suppress these Arab volunteers. Still the Arab resistance could not be suppressed uptil the outbreak of the second world war, as the Arabs could see clearly how the Jews were planning to preponderate over Palestine, how skilfully they were parading Nazi cruelties before the world public opinion in order to mislead it, and how cleverly they were playing up the supposed rise in the standard of living of the people of Palestine owing to the economic advancement of the Jews. And thus the Jews were preparing the ground for their political dominance over Palestine. The number of fatal casualties due to the Arab resistance during the years 1936-1939, according to Edward Atiyah, included 69 British, 92 Jews, 486 Arab civilians, and 1,138 armed Arab rebels.[14]

As a result of this situation the British Government deputed a Royal Commission to re-investigate the causes of rioting in Palestine

[14] See *The Arabs*, p.130.

and suggest a solution of the problem, for the British government had by then become fully aware that there could be no compromise between Arab and Jewish aspirations. The Commission recommended the partition of Palestine into two parts. The Jewish propaganda machinery played a big part in the West to impress upon the public mind that the partition scheme was based on justice and fairplay. It is this recommendation of the Royal Commission which served as a basis for the U. N. Resolution for the Partition of Palestine in 1948. The Arabs angrily opposed the scheme and felt that the most ominous forebodings with regard to the Jewish home in Palestine were coming true. They saw a foreign state being established in the very heart of their homeland. All the Arab states raised an uproar of opposition against the partition of Palestine and the Arab volunteers' fight for freedom became still more fierce.

The Arabs had two demands:

(1) The Jewish entry into Palestine should be stopped; and

(2) The Palestine partition plan should be abrogated and the local population granted full independence.

The clouds of the second world war were hovering over Europe in 1939 and the Western powers did not want to arouse the hostility of the Arabs. Hence they deferred the proposal of the partition of Palestine. After the outbreak of the second world war, the British Government came forward with the partition plan and repudiated the Jewish clamour for making Palestine the Jewish homeland. Later on, Woodhead Commission was set up in order to present definite proposals about the partition of Palestine. As a result of this, the British government came forward in 1939 with a White Paper wherein it expressed its willingness to establish, within the following ten years, an independent Palestinian government with the simultaneous participation of the Arabs and the Jews so that the protection of the rights and interests of both may be ensured. It was also decided that a further number of only 150,000 Jews may enter Palestine during the following ten years. However, the pledge remained unhonoured owing to the strong Jewish pressure. Meanwhile the Jews took full advantage of the second world war and in 1944 they succeeded in establishing a brigade of their own under the pretext of assisting the Allies. This brigade, which was made a part of the British armed forces, had a flag of its own. When the second world war ended, the British government was constrained, due to strong pressure from President Truman, to force the entry of another 100,000 Jews into Palestine, for:

> Strong as the Zionists were in Britain, they were stronger still in the United States, where their bloc vote in New York and

> Illinois could swing a presidential election, and where therefore their 'lobby' could exert the pressure of blackmail on Congressmen and State governors of the two parties.[15]
>
> The end of the war brought two shocks to the Arabs. The first was Mr. Truman's exhortation to the British Government to allow immediately 100,000 Jewish refugees from Europe to enter Palestine. The second was the coming into office of the Labour Party in Britain. For though several of the Conservative leaders, including Mr. Churchill himself, were known for their pro-Zionist sympathies, the party as a whole had not committed itself so categorically to maximum support for the Zionist cause as had the Labour Party, whose executive, only a few months before the end of the war, had passed a resolution in favour of unlimited Jewish immigration into Palestine, adding the astounding euphemism (which in terms of brute fact could only mean, as has actually happened, the entire destitution of almost the whole native population of Palestine) that the 'Arabs shoud be encouraged to move out as the Jews moved in'.[16]

Later on, a joint British-American Committee was set up and it recommended a further immigration of the Jews, while ensuring that the rights and position of other sections of the population were not prejudiced!

The Arabs came forward with their demands for the termination of the Mandate, the withdrawal of the British from Palestine, and the establishment of an independent Palestinian government.

After this, a joint Anglo-American Committee was set up. This Committee recommended a further entry of Jews into Palestine, 'without prejudice to the rights of other sections of population.' The Arabs insisted upon the terminatin of the Mandate, the exit of the British and the establishment of an independent Palestinian government on democratic grounds. Meanwhile the British insisted that in accord with the recommendations of the Anglo-American Committee, the condition on which a further entry of Jews could be permitted is that Jewish terrorism is put to an end and their underground organizations are disarmed. The Jews reacted to this in two ways. They continued the illegal entry of Jews into Palestine and further intensified their terrorist activities. For instance, they blew up a wing of King David Hotel. Later on, the Governments of U.K. and U.S.A. recommended the establishment of two independent (Jewish and Arab) states joined

[15] *The Arabs*, p.172.
[16] *Ibid.*, p.174.

together into a federation. The Jews rejected this, as they wanted 65 per cent and the best portion of Palestine. Subesquently, in 1947, the British government invited the Arab states to a Conference. This also did not lead to any happy result. Meanwhile illegal Jewish entry in Palestine and their secret military preparations went on apace. In the spring of 1947, the U.N. set up a committee the majority of which recommended the partition of Palestine into independent Arab and Jewish states. According to the recommendations of this Committee, the larger and more fertile part of the country with the most useful section of the coastal plain and the only good port were given to the Jews. In this way the Arabs were debarred even from effective sea communication. Moreover, 500,000 Arabs (or nearly half the Arab population) was to be left in the Jewish state.[17]

Britain announced that she was not willing to undertake the role proposed for her under the scheme. Her policy was not to carry out, either on her behalf or as the representative of the United Nations, any solution, to which both sides did not agree. Having announced that she would lay down the mandate and withdraw from Palestine by a certain date, she refused to take any part in the debate on partition. The United Nations General Assembly, however, passed the partition resolution on 29th November, 1947, thanks to the underhand manoeuvrings and pressure tactics on the part of United States officials.[18] Even the *Manchester Guardian*, which has always been an open supporter of Zionism, acknowledged this, while *The Time* commented that 'the general impression among delegates was..that the partition scheme would have been carried in no other city than New York, owing to Jewsih influence in that city.[19]

Britain persisted in her determination to lay down her mandate on 15 May, 1948 and withdraw all her forces from Palestine. Now, since the U.N. had not made arrangements to maintain peace and security in Palestine, the Jews were enabled to establish their state in Palestine by the use of brute force. On 14 May, 1948 a few hours before the Mandate was due to be officially terminated the Jews proclaimed their state of Israel which received instantaneous recognition from President Truman.[20]

The efforts of the Arabs to resist the establishment of this illegitimate Zionist state have been mentioned briefly earlier. Despite these efforts and despite international pledges, and despite the severe opposition

[17] See *The Arabs*, p.177.
[18] See *There goes the Middle East.*
[19] Cited in *Ibid.*, p.179.
[20] *Ibid.*, p.180.

of the native population, the Jews succeeded in foisting their state by dint of their international influence, the enormous financial resources at their disposal, and the availability of superior weapons.[21]

Inspite of these many advantages that the Jews possessed, the Arabs who enjoyed air superiority in the first phase of the fighting, had the upper hand and were on the point of compelling the Jews in the New City of Jerusalem to surrender, when the machinery of the United Nations was brought into action against them, and a Cease Fire for four weeks was ordered.

Edward Atiyah has presented the essence of this tragic phase of recent history in these words:

> Thus ended for the time being one of the sorriest episodes in history, an episode which showed all the participants in it, including the victims, in a discreditable light. The Zionists had pursued a fevered vision which could only be fulfilled by the infliction of a grievous wrong on the Arabs. Britain had given continuous support to the fulfillment of this vision for thirty years, deluding and breaking faith with the Arabs repeatedly. America had used questionable methods prompted by questionable motives to get the partition scheme adopted by the United Nations. The United Nations itself had failed as an arbitrator, allowing the Israelis to break its resolutions with impunity. Above all, the Arabs, to use the words of a great but just friend of theirs in the west, had proved unworthy of their cuase. 'For to have a morally unassailable cause does not, by itself ensure victory'. And inspite of all the international influences that were up against them, the Arabs would have won the battle of Palestine had there not been something false or rotten in themselves.[22]

Since the announcement of the Balfour Declaration uptil the termination of the British Mandate on May 15, 1948, responsible announcements, clarifying that the British had not promised the creation of Jewish State in the Blafour Declaration, were repeatedly made on behalf of the British Government. Even the Conservative leader, Mr. Churchill, repudiated the Zionist claim that Palestine should be Jewish in the sense in which Britain is British.

In April, 1946 the Anglo-American Committee of Inquiry had expressed the conviction that Palestine should neither be a Jewish nor an Arab State. To cite its own words:

[21] *Ibid.*, p.181
[22] *Ibid.*, p.185

> We regard it as essential that..Jew shall not dominate Arab and Arab shall not dominate Jew in Palestine, that Palestine shall be neither a Jewish State nor an Arab State; that Palestine must ultimately become a state which guards the interests of Moslems, Jews and Christians alike. We emphatically declare that Palestine is a Holy Land, sacred to Christian, to Jew and to Moslem alike, and because it is a Holy Land, Palestine is not, and can never become, a land which any race or religion can justly claim as its very own..The fact that it is the Holy Land, sets Palestine completely apart from other Lands and dedicates it to the precepts and practices of the brotherhood of man, not those of narrow nationalism.[23]

This is a viewpoint for the championing of which Lord Moyne, the British Minister of State for the Middle East, had to pay with his life in 1944 when he was shot dead in Cairo by Zionist terrorists. His was not, however, a solitary case. Quite a few British officers had fallen a prey to the bullets of the Zionist terrorist gangs simply because they subscribed to the pocliy embodied in the following words of the British Government's White Paper:

> His Majesty's Government believes that the framers of the Mandate in which the Balfour Declaration was embodied could not have intended that Palestine should be converted into a Jewish State against the will of the Arab population of the country.[24]

The very moment the Mandate terminated on May 15, 1948, the Jews declared the establishemet of the state of Israel which was immediately recognised by U.S.A. to be followed a few days later by the U.S.S.R. Thus the state of Israel came into exitence in flagrant violation of solemn international pledges. The feeble efforts made by Jordan, Iraq, Syria, Egypt, and the Lebanon to resist the perpetration of this heinous crime were defeated by the vast reserve of superior arms at the disposal of the Jews, which had been accumulated by them during the second world war or which had been stolen by them from the supplies of arms at the disposal of the Allied forces. The U.N. appointed Count Bernadette to bring about cease-fire, but he was assasinated by the Jews in September, 1948, and the State of Israel contemptuously rejected the U.N. directive for cease-fire.

Since then Israel has kept the usurped territories of Palestine under her occupation. Not only this: Israel attacked the Egyptian-occupied Palestinian territory, Gaza, in February, 1955 which led to a race of

[23] Cited in *This Age of Conflict*, p.872.

[24] Cited in *ibid.*, p.254

armaments in the Middle East. On October 19, 1956, Israel, under French instigation, launched upon an unprovoked invasin of Egypt. This invasion was immediately followed by the British-French ultimatum to Israel and Egypt to put an immediate end to the armed conflict and then by their invasion of Egypt. The intervention of the U.N., and the stern attitude of the Muslim mmbers of the Baghdad Pact led to the conclusion of cease-fire and Britain and France were forced to evacuate the Suez area and Israel had to evacuate Gaza.

Thus during thirty years the Jews succeeded in increasing their population in Palestine from 100,000 to 1,400,000, in forcing 900,000 out of the native Arab population of 1,000,000 to abandon their ancestral hearths and homes. But the question is: will this state—based on injustice and brought into existence at the cost of international law and morality and in clear contravention of international pledges—last long?

Undoubtedly it is true that during the past ten years Israel has twice succeeded in averting defeat at the hands of Arabs. But the reason for this is not the one presumed by the authors of *Middle East Crisis* who say:

> One of the paradoxes was that the Jews who might have been expected to shine at economic organisation and to be dubious soldiers proved in fact first-class soldiers and rather second-rate businessmen.[25]

The victory of the Jews was merely the outcome of the superiority of their armaments, the superiority of their military know-how and their better knowledge of the strategy of warfare due to their close contact with the political and diplomatic circles of the Western countries. All this enabled them to attack at the right moment and with the help of the armaments not available to any other Eastern country. Their economic bankruptcy also indicates their excessive expenditure on war preparations. The economic bankruptcy of Israel is however a great boon for Israel insofar as this leads to the accumaltion of vast funds from Jews and other supporters of Israel all over the world. The amount of foreign aid received by Israel during the past decade, and without much effort, has been fantastically large while that received by the Arabs is not even a fraction of it. But in spite of all these endeavours to keep this artificial state alive the question is, are there chances that it would really survive? We shall not answer this question ourselves but leave it to be answered by non-Muslim writers. Says Fernau:

> Israel is a small state with a population of about one million and a half, an island in the sea of Arabs and Moslems. In the

[25] *Middle East Crisis*, p.55-56.

long run the existence of Israel may depend upon its ability to fit into the system of the states of the Near East. It cannot continue indefinitely to exist as an island in a world of hostile neighbours.[26]

Guy Wint and Peter Calvocoressi are of the view that:

> The Israelis have beaten all the Arabs once and the Egyptians twice: perhaps they could do so again, but no state can survive if it has to fight against superior number every five or six years. In the end the 40 million Arabs must prevail over the one and a half million Israelis if the Arabs are determined and united and become just a little less inefficient.[27]

Edward Atiyah expresses the following opinion:

> They (i.e. the Arabs) know, as the Israelis themselves, that Israel cannot thrive unless she has access to Arab markets, that without this access she will continue to be a liability to the American Zionists, who are still having to pour subsidies into the country to keep it alive. They wonder how long the American Zionists will be willing to maintain Israel by subsidies. They hope that if they force on Israel a low standard of living by denying her their markets, the trend of migration will be reversed and Jews will tend to leave Israel instead of coming into it as, indeed, was the case in the years immediately preceding the advent of the Nazis to power in Germany. They remember that the Latin Kingdom of Jerusalem came to an end after enduring a hundred years. To them Israel is another such artificial creation, a forced plant that has no place in the Arab world, a stone that has been pushed up against the force of gravity some way along the slopes of the Arab mountain. The Arabs of the Middle East alone number fifty million; Israel, one million and a half. Keep her isolated and outside the indigenous community of the region and she will eventually disappear before the growing wealth, strength, and integration of the Arab countries. The imported plant with its roots in New York will die; the stone resisting the forces of gravity will crash down to the bottom of the valley.[28]

Some people are of the opinion that the creation of Israel is the outcome of a two-fold desire of the Christian West: to rid the West of

[26] *Moslems on the March*, p.92.
[27] *Middle East Crisis*, p.121.
[28] *The Arabs*, p.238.

Jewish capital and Jewish preponderance and to avenge the wrongs perpetrated by the Jews on the Prophet Jesus (peace be on him). This, it is argued, can be achieved by creating a situation that would arouse the depths of Muslim anger and vengeance against them. This statement, however, is difficult to substantiate. On the contrary, some people follow quite a different line of interpretation. They are of the view that it is the Jews who have found a means to satisfying their centuries-old vendetta against the Christians by persuading them to implant the dagger of a Jewish state in the heart of the Muslim world, as a reaction to which they expect that the whole of the Islamic world would be arrayed solidly against Christendom. They hope that they will succeed in reviving the historic conflict between the Crescent and the Cross, and thus take revenge upon the Christians who have persecuted them in the greater part of their history.

Keeping in mind the Ghassanid role in the early period of Islamic history, it is not difficult to believe that the contemporary Christian world has been duped by those who pretend friendship, while they are the enemies of Christians at heart, and follow an unfriendly policy towards Muslims. However, even if this interpretation is not a correct one, there can be no denying the fact that Israel is the product of diabolical international conspiracies and Imperialistic manoeuvrings and that Imperialism is its main prop. The decline of Imperialism, therefore, is bound to lead to the dissolution of this state.

Another reason why the Zionist state is bound to be swept out of existence is the changed international situation. The fact is that the Zionists utilized for their own ends the international chaos of the twentieth century which led to two world wars. It is by this method alone that they succeeded in occupying Palestine. Two factors mainly contributed to their success. One of them was the assistance of Western Imperialism. This factor is no longer effective as the West has by far liquidated its imperialism, and is now out to find new grounds for mutual friendship and co-operation with the East and the Muslim world. Hence, sooner or later, the West is bound to lose interest in the survival of Israel. The reasons for this expected change of policy are not far to seek. The existence of Israel constitutes the major obstacle in the realization of Western objectives in the Middle East in particular and the East in general, and has seriously jeopardised Western interests. The Western support of Israel has also provided the enemies of the West with a strong basis for spreading resentment against the West and using it as a means for the infiltration of Communism in the Middle East. Probably it is for this reason that during the last year of their Mandate, the British had reversed their policy and abstained from making any contribution to the establishment of Israel. This, however, does not absolve Britain of her share of responsibility in this heinous crime; for Britain

has played the major part in preparing the ground for the creation of the Zionist state through Balfour Declaration and it did nothing to check Zionist ambitions during the Mandate period. If in the last phase it did not repeat the a crime of commission, it was nonetheless guilty of the crime of omission, which is in itself no less reprehensible.

The other factor which helped the Zionist cause was the persecution of Jews by the Nazi regime in Germany. Moved by the sufferings and afflictions to which the Jews had been subjected in Germany, the West encouraged Jewish immigration into Palestine. This wave of sympathy swept across the whole Western World despite the fact that it had become obvious that the Jews were not out to find merely a haven of refuge from persecution, but were also determined to deprive the Arabs of Palestine of their natural rights. Even if one were to adopt a highly charitable view of those who supported the Zionist movement, one is constrained to say that the creation of Israel was a clumsy and acruel method of solving the problem created by Nazi Germany's inhuman excesses against the Jews. Moreover, this solution had appealed to the people of the West in abnormal times, when the West had been blinded by Imperialistic ambitions, and had rather lost its power of sound judgment. When the Second World War came to a close, it gave rise to problems of enormous magnitude. It is the pressure of these baffling problems which is largely responsible for a hasty decision of the Palestine problem, without giving any serious thought to the consequences that would follow from this so-called solution. The greatest proof of this contention is that U.S.A. and U.S.S.R. vied with one another in recognizing the Zionist state although in the recent past, they have not been able to agree on any other major question. So far as U.S.S.R. is concerned, her attitude is understandable in view of her well-known hostility towards Islam and Muslims. What is however difficult to comprehend is the American support of Israel which is a departure from American traditions and is inconsistent with the values America claims to stand for. Was it the pressure of Jewish capital or Jewish votes in America which compelled that great country to set aside those lofty principles which are the pride of America and are treasured by the twentieth century humanity?

America has not only been distinguished for having resisted imperialistic and colonialistic temptations in spite of the unmatched political and economic superiority of that country, but also for having generously used her resources, twice in this century, to save mankind from wrong and injustice. Even to-day America is lavishly spending her tremendous resources to ensure the peace and prosperity of the World. The question, however, is: will America be prepared to undo her glorious past and disgrace her traditions merely for the appeasement of a few million Jews, or for their votes? Will America be pre-

pared to besmirch her record by continual support of a heinous international crime and lose the genuine friendship of the Muslims of the World? Will America also disregard the fact that some of her best friends and the most trustworthy allies, Pakistan, Iran and Turkey, are not prepared to recognize Israel?

In the light of the historical traditions of America, and her traditional love for democracy, it would be unfair to hold that the desire to appease the Jews will be able to suppress for long her conscience and dull the American craving for justice. And would it be expecting too much of America that she would cease to support a naked injustice any further? It is, for the Americans to answer these questions by their conduct. There are, however, definite signs of a change in policy with regard to Israel. In recent years, according to *The Britannica Book of the Year* 1956, the relations of U.S. with Israel have become somewhat cold, which is the result of her improved relations with the Arab countries.[29]

It has now become very clear that the survival of the Zionist State in the East and in the World of Islam, will lead to the greatest victory of International Communism and the most ignominious defeat of the Free World. It will also shatter the dream of a new world cherished by all mankind. The fact is that Muslims can prove the best supporters of the drive to create a new world as they believe in the unity and fraternity of mankind, and cherish the undying values of equality and democracy. Hence, the crucial question which ought to be given a serious thought in the West is whether the Zionist state does or does not constitute the greatest impediment to the growth of mutual friendship and cooperation between the Muslim World and Christendom.

We are convinced that the warning of the greatest Western historian of our time, Arnold Toynbee, which he sounded a few years ago in Tokyo, will not go unheeded.

> "Israel was founded on injustice," he said, "Refugees from war-torn Europe were set down in the Arab World forcing some of the Arabs to leave their homes and seek refuge elsewhere".
>
> "Trouble in the Middle East", he said, "was deep rooted and dates back to forceful occupation of Arab countries by the Western powers.
>
> "The Arabs have suffered great and grievous injustice. They are desperate men who will seek any help to right those injustices".[30]

The present situation in the Middle East is merely the beginning, not the culmination, of the process which might vindicate this prophesy.

[29] *The Britannica Book of the Year*, 1956, *p.*249
[30] *Dawn*, November 25, 1956.

JUDAISM

SUMMARY

		Percentage
A. Population:		
World Population	2,400,000,000	
Jewish Population	11,800,000	0.5
B. Area:		
Area of the World	135,100,000 sq. km.	
Area under the Jews	20,679 sq. km.	
C. Political Strength:		
Number of Member States of the U.N.O.	104	
Number of Jewish Member States of the U.N.O	1	1

************************************ XIII ****

Islam and Christianity
POINTS OF CONCORD AND CONFLICT

FOR a proper appreciation of the attitude of Islam towards Christianity, it is necessary that the real nature and the basic features of Islam are kept in view.

The bedrock of Islam is monotheism, the oneness of God. The Quran holds that this is an eternal and universal truth which constituted the very basis and essence of the teachings of all the prophets. Thus the Holy Book bears testimony to it in the following words:

> He hath chosen you and hath not laid down upon you in religion any hardship, the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture......)[1]

> Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.[2]

> And who forsaketh the religion of Abraham save him who befooleth himself.[3]

The idea of *Tawhid*, the oneness of God, is the fundamental article of Islamic creed and it is this basic feature that distinguishes Islam both from atheism and polytheism. Accordingly, the religions that were originally based upon belief in *Tawhid*, as for instance, Judaism

[1] *Holy Quran*, XXI:78.
[2] *Ibid.*, VI: 162.
[3] *Ibid.*, II: 130

and Christianity, resemble Islam to some extent inspite of subsequent distortion in the concept of *Tawhid* which has taken place in those religions. Probably it is for this reason that experts of world religions classify Islam, Judaism and Christianity together as monotheistic religions. Bethman for instance, writes:

> There is no God besides God. Islam, like Judaism and Christianity, is strictly monotheistic. All three religions recognize only one God, but in each of them a different aspect of God is stressed. This results in a different conception of life, which again leads to an entirely different approach to daily tasks and problems.[4]

No doubt, with the passage of time, Judaism and Christianity have lost the purity of monotheistic tenets based on divine revelations which have been subjected to distortions and mutilations. Despite all that, the basis of these two Semitic or Abrahamic creeds is the same as that of Islam. And it is this community of fundamental creed which determines the attitude of Islam towards Christianity.

So far as the Quran and the Prophetic Traditions are concerned, they do not brook any compromise with non-Muslims in regard to the fundamental teachings of religion. At the same time, the Quran and the Traditions require Muslims to adopt a distinctively favourable and sympathetic attitude towards the followers of Judaism and Christianity.

Call for Unity

First, the people of the Book have been summoned by the Quran to join hands with the Muslims on the basis of common belief in the oneness of God, a belief which is ingrained in human nature. The Quran invites the People of the Book towards unity in these words:

> O people of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords besides Allah.[5]

It is worth remembering that this very message was sent by the Holy Prophet (peace be on him) to the Christians of Najran who had been welcomed in the Prophet's Mosque with great honour and regard. The same message was repeated in the letters that the Prophet sent to a number of Christian rulers, *e. g.*, Heraclius.

[4] *Bridge to Islam*, p.47.
[5] *Holy Quran*, III: 64

Food of the people of Scripture

The importance of food in human life is quite obvious. It is essential for self-preservation. Islam stresses that whatever one eats must necessarily be the food that is held by Islam to be permissible. Islam lays down certain stipulations in this regard and a Muslim may eat something only if those stipulations have been observed. With regard to the People of the Scripture, however, there is some leniency. Their food, as against that of other non-Muslims, has been regarded as permissible. The Quran clearly lays down:

> This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them.[6]

In the same way, Hadith, the second main source of Islamic *Shariah*, contains the following injunction:

> According to Tirmidhi: (the narrator of the Tradition says:) I asked the Prophet (peace be on him) about the food of the Christians. He (i.e. the Prophet) said: "Don't feel any compunction in your heart." Tirmidhi says that this Tradition is considered by the learned to signify the legitimization of the food of the People of the Scripture.

Due to these injunctions of Quran and Sunnah, the Islamic Shariah regards the food, including the meat of animals slaughtered (in the name of Allah) by the People of the Scripture, as lawful for Muslims. This view is found in all the books of *Fiqh*. Suffice it here to cite one:

The *Fatawa-i-Alamgiri* contains the edict that there is no wrong in the food of Jews and Christians, in their slaughtered animals, and other edibles.[7]

Matrimonial Relations with the People of Scripture

Next in importance to the instinct of self-preservation comes the instinct for procreation, which furnishes the basis of the family. Islam has taken full care to prevent the development of an atmosphere that could be incongenial for Islamic values. It has ensured that the future generations remain faithful to the precepts of Islam. With this purpose in view, Islam has prohibited matrimonial relationship with non-Muslims. Says the Holy Book:

[6] *Ibid.*, V: 4

[7] For details see Sir Sayyid Ahmad Khan, *Ahkam-i-Ahl-i-Kitab*, Lahore.

> Wed not the idolatresses till they believe, for lo! a believing bondwoman is better than an idolatress though she please you! And give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you.[8]

But the People of Scripture have been exempted from this general rule:

> (Lawful for you are)..the virtuous of the believers and the virtuous women of those who received the Scripture before you..when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines.[9]

The Prophet made the following elucidations which are found in the traditions:

> From Jabir, son of Abdullah: "The Apostle of Allah (peace be upon him) said; We marry the women of the people of Scripture; but the People of Scripture may not marry our women."[10]

From Umar, the son of Khattab. He says:

> A Muslim marries a Christian woman; but a Christian may not marry a Muslim woman.[11]

Ibn al-Kathir while explaining the above-mentioned Quranic verse remarks, "A number of Companions married Christian women and found nothing wrong in it."

Due to these injunctions of the *Quran* and the *Sunnah*, all the books of Islamic *Fiqh* have mentioned that the Muslims may not only marry women of the People of the Scripture without their having embraced Islam, but may also permit them to retain their faiths even after marriage. *Fatawa-i-Alamgiri* contains the following edict:

> According to al-Sarkhasi's *Muhit*[12] Scriptural woman, whether she belongs to *dar-al-harb* or to the *ahl al-dhimmah*, whether

[8] *Holy Quran*, II: 221
[9] *Holy Quran* V: 5.
[10] *Durr al-Mashhur*, Vol. II, p.261.
[11] *Ibid.*
[12] A famous book of the Hanafi school of *Fiqh*.

free or slave, is lawful for a Muslim.[13]

Economic Support to the People of Scripture

The crucial test of social and political privileges granted to a people is whether a state ensures for its subjects social justice by providing for the basic necessities of life to the have-nots. In an Islamic order of life, this is ensured by the *zakah*, which is paid by Muslims, but from which even non-Muslims may derive benefit. Hence Umar, the Second Caliph, wrote to the Governor of the *Bayt-al-Mal* (Treasury) that the *sadaqat* which were meant for the poor, were meant for the poor of all faiths, whether they were Muslims or People of the Scripture.[14] This decision of Caliph Umar was not an innovation. It was merely a continuation of the practice of his predecessor, Abu Bakr. When Khalid ibn Walid conquered Hirah, he concluded the following Covenant:

> Whoever from among old people shall become incapable of earning his livelihood because of his old age or because of some calamity, or shall be reduced to poverty to an extent which renders him dependent upon the charity of his co-religionists, he shall be exempted from *jizyah* (i.e. the protection tax). And not only that: He and his dependants shall be paid stipends form the state treasury of the Muslims so long as they reside within the jurisdiction of the Islamic state.[15]

According to the terms of this Covenant, the age-stricken people of Scripture were to be supported out of the funds of the *Bayt al-Mal*, and of *zakah*. Thus, supporting the people of Scripture even from *zakah* funds is an established Islamic principle, which is supported by the consensus of the Companions of the Prophet, a consensus corroborated by practice or acquiescence (i.e., the absence of any disapproval of this practice.)

Thus in numerous ways Islam has enjoined upon its followers to treat the people of Scripture, as distinct from the rest of the world, in a markedly sympathetic manner. It is due to these religious teachings that Muslims feel some sort of an affinity with the people of Scriptures. This affinity is climaxed by the fact that Islam enjoins upon

13 *Fatawa-i-Alamgiri* Neval Kishore Press, Lucknow, p. 11.

14 Vide. Shibli Numani, *al-Farooq*. vol. II, p.383. *Cf.*, Sayyid Qutb, *al-Adalah al-Ijtimiyah fi al-Islam*, p.176.

15 Mufti Muhammad Shafi, *Rights of non-Msulims under Islamic Law*, Karachi, 1952, p.5.

its followers to believe also in the prophets of Judaism and Christianity (peace be on them all) as true prophets. In fact Islam considers this belief as essential as the belief in the prophethood of Muhammad (peace be on him).

Distinictive Position of Christians from Muslim Viewpoint

Out of all the people of Scripture, Christians are deemed worthy of greatest preference. Hence the Holy Prophet Muhammad had written to the Christian ruler, Negus: "And I bear witness that Jesus, son of Mary, is the Spirit and the Word of Allah, which was infused into the pure, virtuous Mary, so that she became impregnated with Jesus Thus Allah created him by means of His Spirit which He breathed into her. (He created Jesus) in the manner in which He created Adam "[16]

This special attitude towards Christians was not without a reason. It was rather reciprocal. Christian affection to the believers has been referred to in the following verse of the Holy Quran:

> Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to the believers (to be) those who say: Lo! we are Christians. That is because there are among them priests and monks, and because they are not proud.[17]

This Quranic attitude led the Prophet to treat the Christians with special consideration and grant them special privileges. A Covenant with the Christians, which runs as follows, bears ample testimony to the same:

> To the people of Najran is provided the protection of Allah and the guarantee of Muhammad, the Prophet of Allah, concerning their lives, their religion, their land and their properties. (This guarantee is accorded) to those present as well as those absent, to their tribesmen as well as to their clients. Nothing shall be altered from what they have been enjoying in the past; none of their rights shall be violated..[18]

Such privileges had been granted by the Prophet himself to the Christians. According to Arnold:

16 Abul Barakat Danapuri, *Asahh al-Siyar*, Calcutta, 1932. Vol. I, p.392.
17 *Holy Quran*, V: 82.
18 *Vide*, Qazi Muhammad Sulayman Mansurpuri, *Rahmatal li al-Alamin*, III edition, Lahore, 1942, Vol. II, p.347

> The Prophet himself had entered into treaty with several Christian tribes, promising them his protection and guaranteeing them the free exercise of their religion and to their clergy undisturbed enjoyment of their old rights and authority.[19]

The result of the Prophet's example was that the Pious Caliphs also always kept before themselves the Prophetic practice and always treated the Christians with regard and consideration. When Jerusalem was conquered, the caliph 'Umar himself went there and entered into a Covenant with the Christians. This convenant runs as follows:

> This is the protection granted by the slave of Allah, the Commander of the faithful, Umar, to the people of Elia. This protection is in regard to their life, property, church, and crosses; it is for the healthy, the sick, and the followers of the various faiths among them. It is undertaken that their churches shall neither be utilized for residence nor shall they be demolished nor shall their precincts or their crosses be damaged, nor shall reduction be made in their wealth. There shall be no compulsion on them in matters of faith nor shall any of them be harmed.[20]

The result of this magnanimous attitude was that the Patriarch proposed to Caliph Umar that he may offer his prayers in the Church. This, however, the Caliph declined to accept for fear lest, on the basis of this precedent, the Muslims might attempt in future to turn the church into a mosque.

The effect of this was that the Muslim rulers in later times also treated the Christians generously. In the words of Amir Shakib Arslan quoting a famous French Orientialist Karade Vaux:

> "The Abbasid Caliph al-Mamun once reached Hebron in connection with the conquest of the Roman domains. There he came across some people who were dressed in odd garments. He asked them if they were Christians. They replied in the negative. He asked them again if they possessed any book of God or followed any Apostle of God. To this again they replied in the negative. On this he advised them to become Christians or Jews in case they did not like Islam, or to follow any other religion known to and recognised by the Muslims."[21]

19 *The Preaching of Islam*, pp.47-48
20 *Al-Faruq*, Vol. II, pp.132-33
21 *Hadir al-Alam al-Islami*, vol. II, p.258

This incident related of al-Mamun is not a solitary one. In the same way, the attitude that it reflects is not confined to the period when Muslims were in a dominant position and the Crusades had not started. In fact it represents the Muslim attitude in all periods of their history. This attitude was the natural outcome of the deep cultural and political affinity between Muslims and Christians which has been there since the very early days of Islam and which had found its vigorous and effective expressions in the life-conduct of the Holy Prophet. Two incidents are narrated below to give an idea of early Islamic attitude.

During the Prophet's life a war broke out between Romans and Persians in which the Persians defeated the Romans. Muslims had no military or political alliance with the Romans, even as the pagans of Quraysh had no agreements with the Persians. Still the pagan Quraysh were happy, and the Muslims grieved at the Roman defeat. This was merely because the pagans of Mecca used to feel cultural affinity with the pagans of Persia, and Muslims used to feel the same with regard to the Christian Byzantine Empire. It is related that a Quraysh chief, Ubayy ibn Khalaf, expressed his delight at the Roman defeat in the presence of Abu Bakr. This caused Abu Bakr uneasiness and he advised the chief not to be too hasty in exulting at this victory. He bet that Christians would soon defeat the pagans. The prophecy of Abu Bakr was vindicated within the next nine years when the Christians made up for the defeat by their victory against their non-believing foes. The Quran, even before this victory had taken place, had predicted the triumph of Christians in these words:

> The Romans have been defeated in the nearer land, and they, after the defeat, will be victorious within ten years......Allah's is the command in the former case and in the latter and in that day believers will rejoice.[22]

Another noteworthy event in the life of the Holy Prophet is that when rumours began to spread that the Christian state of Abyssinia had been attacked by the enemy, it caused such anxiety among Muslims that they started preparing themselves to assist the Abyssinians militarily and some Muslims were deputed to ascertain the real situation. It was only after discovering that the news was unfounded that the expedition was abandoned.

The Bases of Muslim-Christian Affinity

Thanks to the teachings of Islam and the practices of the Holy Prophet and the Pious Caliphs, orthodox Muslims even to this day,

[22] *Holy Quran*, XXX: 2-4

despite the Crusades and the centuries-old mutual conflict between Islam and Christianity, hold such views:

> The achievements of these two religions (i.e. Christianity and Islam), have an inter-relationship of the nature of form and reality......For this reason, their respective religious systems too evidence great similarity.[23]

It is significant that the author is not only a renowned religious scholar and Registrar of the greatest Islamic University[24] of the Indo-Pak sub-continent, but is also one of the followers of the late Maulana Mahmudul Hasan, who had been interned on the allegation of rebellion against the British, and who was associated with the group of *ulama* who have been considered the staunchest opponents of the British. It is also significant that despite memories of British atrocities, a reputed *alim* of the same group stresses the similarity of Islamic and Christian teachings.

Non-Cooperation with non-Muslims

Here it seems essential to remove a mis-conception which persists in the minds of some people due to the reading of those verses of the Quran in which friendship with non-Muslims has been denounced. The following are the relevant verses:

> (i) O ye who believe: choose not for your friends such of those who received Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if you are true believers.[25]
>
> (ii) Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Him.[26]
>
> (iii) They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them.) So choose

[23] Muhammad Tayyib, *Talimat-i-Islam aur Masihi Aqwam*, p.144. See also p.151.
[24] i.e. *Dar-al-Uloom*, Deoband.
[25] *Holy Quran*, V: 57
[26] *Holy Quran*, III: 28

not friends from them till they forsake their homes in the way of Allah.[27]

(iv) Bear unto the hypocrites the tidings that for them there is a painful doom; those who choose disbelievers their friends instead of believers.[28]

(v) O ye who believe! Choose not disbelievers for your friends in place of believers. Would ye give Allah a clear warrant against you?[29]

(vi) O ye wl.o believe! Take not the Jews and Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo Allah guideth not the wrong-doing folk.[30]

It will be observed that the verses numbered (i) and (vi) above teach Muslims not to be friendly towards the People of Scripture. As for the rest, they merely seek to dissuade them from friendship with polytheists and disbelievers.

It will, however, also be noted that these verses do not forbid friendship with non-Muslims absolutely. The non-Muslims are not to be made friends in case they are inimical to Islam. Explaining the last-mentioned verse, Rashid Rida writes:

> It would be evident from the previous clarification that the friendship (*muwalah*) here denotes mutual assistance and alliance. Some commentators consider *muwalah* with non-Musims to be unlawful only in case it is against other Muslims. Moreover, this prohibition of friendship refers to Muslim individuals and for small groups of Muslims, and not for the entire community...... How can we say that Islam is opposed to alliance with non-Muslims when the Prophet did so with the Jews on his return to Medina?

At another place the *Quran* says:

> Allah forbiddeth you not those who warred not against you on account of religion and drove not you out from your homes, that ye should show them kindness and deal justly with them.

[27] *Holy Quran*, III: 89
[28] *Ibid.*, 138, 139.
[29] *Ibid.*, 144.
[30] *Ibid.*, V: 51.

> Lo! Allah loveth the just dealers. Allah forbiddeth only those who warred against you on account of religion and have driven you out, that ye make friends of them—(all) such are wrong-doers.[31]

It is this interpretation of Quranic teachings which was boldly spelled out by the late Maulana Ashraf Ali Thanavi in India during the stormy twenties of this century.

The above elucidations make it clear that the followers of Judaism, Christianity and Islam are not only culturally homogenous (since all these are revealed, Semitic religions), but also have a strong spiritual tie which binds them together. This is the tie of belonging to the Abrahamic religion. It is for this reason that the Islamic *Shariah* has enjoined that special and privileged treatment be accorded to the people of Scripture in general, and to Christians in particular.

Equal Status for Christians in Islamic Society

The preferential treatment accorded to Christians is also borne out from the fact that they were given equal share in Islamic state and society. This was done inspite of the fact that Islam has taken great care to exclude from active participation in its state affairs all those who are temperamentally disinclined towards the ideals of Islamic state. With regard to Christians, the trend of Islamic teachings has been that the Christians need not be considered inharmonious with the Islamic state craft as they basically believe in monotheism and in an apostle of God, i.e. Jesus (peace be on him), and in a revealed Book, even though all these basic articles of their creed have become grossly mutilated in course of time. Thus Muslims have considered Christians worthy of sharing with them the rights and duties of an Islamic state, provided they are agreeable to this idea. The payment of *jizyah* and *khiraj* by non-Muslims cannot be considered inconsistent with the legal and political equality to which they are entitled, according to the teachings of Islam. So far as Christians are concerned, the payment of these dues is no sign of political or legal inferiority; it is rather a sign of their privilege. It is, moreover, a sign of the fact that the Christian's association with the Islamic state is of a purely voluntary nature and that he has full freedom to give it up whenever he feels like doing so. For the guiding Islamic principle has been eternally laid down in the Quarn: "*No compulsion in matters of faith.*"

The Real Purpose of Jizyah and Khiraj

It is highly significant that the Caliph Umar had exempted the Christian tribes from the payment of *jizyah* when they had so desired,

[31] *Holy Quran*, LXI: 8-9.

and had expressed the willingness to share the responsibilities of military service with Muslims. This is understandable owing to the fact that *jizyah* is paid by non-Muslims in lieu of their exemption from military service, which is compulsory for Muslims. The non-Muslims were given some sort of a concession when they were permitted to choose between military service and the payment of a nominal tax called *jizyah*. According to Shibli Numani:

> All those people who were made to render any kind of military service were relieved of *jizyah*, despite their continued adherence to their own faith. In 17 A.H. Caliph Umar wrote to the officers of Iraq to secure military service of cavalrymen who might be needed, and to relieve them of *jizayh*.[32]

Jizyah was a tax levied upon non-Muslims in lieu of military service and signified a compensation for the protection of the lives and property of the subjects. Hence, when Muslim armies were forced to pull out of Homs and Damascus, etc., they returned the *jizyah* before leaving those cities.

The nature of *khiraj* too is not very much different Hence those Christians who expressed the desire to pay *zakah* like Muslims, instead of *khiraj*, were permitted to do so. According to Dr. Yusufuddin.

> The Caliph Umar issued the instruction that *zakah* tax instead of *jizyah* should be collected from the Christians of Banu Taghlib, Tannukh and Bahra.[33]

Here it is pertinent to reiterate that to the exclusion of all non-Muslims, this privilege was accorded only to Christians. This means that if the Christian subjects of an Islamic state volunteered to pay *zakah*, they would be entitled to share equally with Muslims all the benefits accruing from the existence of that state. This further substantiates that the payment of *jizyah* and *khiraj* signifies a privilege rather than an inferiority of status. Thus the situation obtaining in an Islamic state is that while Muslims are made to pay *zakah* and have no other alternative the Christians have the right to choose between *zakah* and *khiraj*. Moreover, Muslims are compelled to render military service but the Christians may choose between rendering military service and paying *jizyah*. For these reasons it may be averred that the Christians have no less, in fact they have more, privileges than Muslims.

As for *khiraj*, since it was double the *ushr* (*zakah*), some people have naively concluded that *khiraj* is an excess tax against non-Mus-

[32] *Al-Faruq*, vol. II, p.137

[33] *Islam ke Maashi Nazriye*, vol. II, p. 606.

lims. These critics forget that had the *khiraj* been equal to *ushr* (*zakah*,) this would have been positively unfair to Muslims. For, Muslims were compelled by the Islamic state not merely to pay *ushr*, (which corresponds to *khiraj*), but also to pay for essential state requirements (e.g., defence), and to pay *zakah* on their savings. Beside, Muslims were also required to pay other taxes (*nawaib* and *dharaib*). Thus, the total amount paid by Muslims to the public exchequer always exceeded the amount paid by non-Muslims. It can be claimed without the least fear of contradiction that with regard to taxation, the Islamic policy is actuated by a spirit of magnanimity which has no parallel in the annals of history and discrimination in this behalf, if any. stands to the advantage of non-Muslims. So far as the tax-payers are concerned, the matter which is of crucial importance is that the tax-collectors should not collect exhorbitant and arbitrary taxes under the cloak of any false notion of governmental interest. The Islamic state had taken effective precautions against this possibility. Citing *kitab-al-kihraj*, Shibli Numani writes:

> Every year at the time of the coming of taxes from Iraq, the Caliph Umar used to call ten dependable persons of reputed character from Kufa, and ten from Basra He used to have them swear in the *Sharii* manner and testify that the taxes had not been collected from any Muslim or *dhimmi* by perpetrating excesses against them.[34]

In this connection, to quote another example of generosity towards non-Muslims:

> When Umar confiscated all the estates which had been owned previously by the emperor or by Egyptian officials, he transferred their ownership to the people. In so doing he excluded all Muslim officials and military commanders, and framed a regulation to the effect that Muslims may in no case own these estates (i.e. they are not even entitled to purchase them from their owners).[35]

The *khiraj* and *jizyah* taxes were so light that scholars have even expressed the opinion that the lightness of these taxes (which sharply contrasted with the exhorbitance of the taxes under the Byzantines) constituted one of the reasons for the rapid spread of Islam in regions formerly under Byzantine domination. The fact is that it is the governments and not the people of those countries who resisted the advance of Muslim armies.

[34] *al-Faruq*, vol. II, p.28.
[35] *Ibid*, p. 24.

Conflict between the Cross and the Crescent

Despite the magnanimous treatment accorded to Christians by Muslims, the two came into conflict with one another and crossed swords and shed each others' blood for several centuries and this situation persists uptil now. It is essential to find out the causes of these conflicts in order that friendship, or at least understanding, between one another might be possible in future. This is imperative in the interests of world peace, for the total number of the followers of these two religions constitutes 53 per cent of the world's population occupying about three fourths of the total area of the world.

Historically speaking, it was, to begin with, some Christian Arab tribes who frustrated the Muslim ideal of mutual peace and concord and paid no heed to the generosity of Muslim attitude towards Christians. Among them, the Ghassan tribe, particularly, played a prominent role in this regard. The Ghassan tribe had a tributary state on the borders of the Byzantine Empire. Following is the record of the three wars which took place in those days:

(1) *Dumat al-Jandal:* This was a tribe which lived on the trade route between Arabia and Syria and used to collect toll-tax from the commercial caravans. The rapid spread and consolidation of Islam and the Islamic state began to frighten the tribe lest it might lose its former prestige, and also the toll-tax. Due to these fears, the tribe took the initiative in starting war. According to Abd-al-Matin al-Suaydi:

> The people of *Dumat al-Jandal* were the first Christians who fought against the Muslims. They started the war with Muslims who did not take up arms until they had been wronged.[36]

(2) *Mutah:* The second armed conflict with the Christians was that of *Mutah.* The Prophet had sent ambassadors of good-will to the neighbouring countries. One such delegation had also been sent to the Christian rulers of Syria. War broke out as a result of the assasination of the Prophet's ambassador, Harith ibn Amr.[37]

(3) *Tubuk*: It was the Christianized Arabs and the Ghassan who sent words to Heraclius, the Byzantine Emperor, that the Prophet, who was spreading his message, had passed away and that his community was faced with famine and that there could be no better time to crush the rising Muslim power. Complying with this request, the Byzantine

[36] *al-Siyasah al Islamiyah fi ahd al-Nabuwah*, p.113.
[37] *Sirat al-Nabi*, vol. I, p.436, and Habib al-Rahman, *Isha' at-i-Islam*, p.213.

Emperor sent a huge army to Syria, and its vanguard to Balgha, the capital of the Ghassanid ruler.

When the Prophet came to know of this, he set out with a considerable force towards Syria. On reaching Tubuk, however, it was discovered that the news was baseless.[38]

Thus we see that all the wars with the Christians which took place during the Prophet's life time had been motivated on the part of the Christian Arabs by personal and racial pride, and political and economic interests. For, like the pagan Quraysh, the Christian Ghassan also considered the Prophet's teachings, which obliterated all distinctions between Arabs and non-Arabs, a great menace. In the teachings of the Prophet they saw not only a serious threat to their racial superiority but also a danger to their political domination, for they visualized that it would not be long before their subjects would embrace Islam due to the democratic and egaliterian tenor of its teachings. They feared that they would not only lose their state, but also their most important source of income, *viz.*, the toll tax which they collected from the commercial caravans. It is these fears that led them to initiate armed conflict with Muslims. After the Holy Prophet had breathed his last, his successor Abu Bakr sent an ambassador to Constantinople in order to seek out a pacific solution. But all this was of no avail. It is after this effort had failed that Abu Bakr despatched his armies to Syria, Palestine and Jordan.[39]

These historical evidences make it obvious that the beginning of the conflict between the Cross and the Crescent had a defensive motive on the part of the Muslims. The view that the ambassadors sent by the Prophet to Christian countries were for proselytization purposes and that it was the refusal of the Christians to embrace Islam which led the Muslims to wage *jihad*, is an erroneous assumption. Had this been correct, what could have been the reason for not waging *jihad* against Abyssinia, which was obviously much weaker than the Byzantine Empire? If it is contended that it was inexpedient to start warfare on two fronts simultaneously, what could be the reason for not conquering Abyssinia after it had been surrounded on all sides by Muslims and had thus been totally at their mercy? But the fact is, as Trimingham has put it, that "in the great days of the initial impulse which spread the Arabs over country after country no *jihad* was directed against Abyssinia".[40] The same author adds:

38 *Sirat al-Nabi*, vol. I, p. 115.

39 Hameedullah, Muhammad, *Introduction to Islam*, Hyderabad, 4957, p.160.

40 *Islam in Ethiopia*, p.46.

> But as a result of the Arab conquests, the Christian kingdom of Abyssinia suffered almost complete isolation and Europe so forgot its existence that for centuries its very geographical position was unknown. "Encompassed on all sides by the enemies of their religion," Gibbon writes, "the Ethiopians slept near a thousand years, forgetful of the world by whom they were forgotten.[41]
>
> Similarly, Toynbee writes:
>
> Can we find a case in which the Islamic impact failed to stimulate through being insufficiently severe? We can, for the results are to be seen to this day in Abyssinia. The Monophysite Christian community which has survived in this African fastness has become one of the social curiosities of the world, first, on account of its sheer survival, in almost complete isolation from other Christian communities, eversince the Muslim Arabs conquered Egypt thirteen centuries ago, and secondly, on account of its extraordinarily low cultural level.[42]

Thus it will be clear that it is not the Muslims who initiated the historical conflict between the Crescent and the Cross. But once this conflict had started, it would be futile to try to find out as to who succeeded in taking more territory from the other.

The Crusades:

It is also pertinent to cast a glance at the Crusades of the Middle Ages. As in the early days of Islam, in the Middle Ages too, it is the Christians who are to be blamed for the Muslim-Christian conflicts, and this is proved by the writings of Christian authors themselves. For instance, according to Edward Atiyah:

> As with the Arab conquests in the early days of Islam other motives, in addition to religious fervour, impelled this Christian venture, namely the commercial hopes and enterprises of the Italian cities, the need to find an occupation for the younger sons of the feudal nobility, and the fact that a common effort against a foreign enemy was an effective way of putting an end to local baronial wars in Europe.[43]

Another Christian writer, Erich Bethman gives the following graphic account of the Crusades:

41 *Ibid.*, p. 43.
42 *A Study of History*, p.161.
43 *The Arabs*, p.44.

About the same period a development began in Europe which soon would cast its shadows over the East. The power of the Pope in Rome had slowly but surely increased till the day when Hildebrand (Gregory VII) proudly proclaimed that all kingdoms of the earth were under the dominion of the Holy See, and that its authority ought to be as universal as the church it represented. This conception of the supreme authority of the Church of Rome was not accepted willingly. It resulted in a violent conflict with the Emperor of Germany. A counter-pope was chosen, and after Gregory's death in 1085 two popes were contending for power to rule the world through the Church of Rome. When Urban II was elected (1088) he had a precarious position. His powerful rival, Clement III, resided in Rome and was supported by the Imperial party. Only some bold move could gain for Urban the power desired. He must find some means to unite the disintegrating forces.

Further, he must find a way to solve one of the most urgent problems of his time. He must find a means of stopping the incessant feuds, pillaging, and robberies of the feudal lords and barons. He must give these counts and knights a new vision. Summoning a council at Clermon, the invited the knighthood of France to attend. He himself crossed the Alps, and after having attended the other business of the council climbed a specially erected platform on the tenth day of the council and made the following solemn proclamation:

Christian warriors, who seek without end for vain pretexts for war, rejoice, for you have today found true ones. You who have been so often the terror of your fellow citizens go and fight against the barbarians, go and fight for the deliverance of the holy places; you who sell for vile pay the strength of your arms to the fury of others, armed with the sword of the Maccabees, go and merit an eternal reward. If you triumph over your enemies, the kingdoms of the East will be your heritage; if you are conquered, you will have the glory of dying in the very same place as Jesus Christ, and God will not forget that He shall have found you in His holy ranks. This is the moment to prove that you are animated by a true courage; this is the moment in which you may expiate so many violences committed in the bosom of peace, so many victories purchased at the expense of justice and humanity. If you must have blood, bathe your hands in the blood of the infidels. I speak to you with harshness, because my ministry obliges me to do so: soldiers of hell, become soldiers of the living God. When Jesus Christ summons you to His defence, let no base affections detain you in your homes;

> see nothing but the shame and the evils of the Christians; listen to nothing but the groans of Jerusalem, and remember well what the Lord has said to you; He who loves his father and his mother more than me, is not worthy of me; whoever shall abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of my name shall be recompensed a hundredfold and possess life eternal.
>
> At first the large assembly of princes and barons and knights were stunned. Then a solitary voice cried, 'Dieu le volt,' and soon the whole assembly joined in the shout, 'It is the will of God.' The Holy War was declared. Christendom had its jihad.
>
> Urban II had not been sure of success when he went to Clermont, but he had to play his last card against his rival. When he saw the response, he himself was overwhelmed, although he did not know what an avalanche he had set in motion. Europe went into frenzy. For more than hundred years Europe thought only about the Holy War and how to wipe out those devils, the Turks and the Saracens. Emperors and kings, princes, knights and yeomen, *the flower of Europe* went East to fight for God.[44]

Another Christian writer, Wollaston writes about this 'flower of Europe' as under:

> But the gross superstition, the licentious wickedness, and miserable extirpation of these fanatical lords all sink into insignificance as compared with the conduct and fact of the fourth and last division. From France, from the Rhenish Provinces, and Flanders, as well as from the British Isles, a seething mass issued forth composed of the refuse and scum of all these nations. First of all these merciless rapscallions attacked the Jews of the Rhine and Maselle, and thousands were massacred, while others, to escape the fate of their co-religionists, cast themselves, their wives, and their children, into the flames or the water. Sated with murder and spoilation, the ruffians pursued their march from the Rhine to Danube, but only to encounter annihilation at the hands of the Hungarians. So dreadful indeed was the carnage, that the river was chocked with putrefying corpses and its water dyed with the blood of the slain.[45]

[44] *Bridge to Islam*, pp.89-90

[45] *The Sword of Islam*, London, 1905, p.148.

This is the story of the Crusades and the motives actuating them, the Crusades which kept the Muslims and Christians engaged in a futile mutual warfare and blocked the way to the fulfilment of the ideal of Muslim-Christian friendship and unity which animated the teachings of Islam. Howsoever painful these wars might appear to Muslims, they cannot afford to set aside the Quranic verse that Christians are nearer to them than all others. This verse of the Quran reflects eternal, Divine wisdom for God knew that it is these two religions, *viz.*, Islam and Christianity, which were destined to play the major roles in human history. The history of the past fourteen centuries goes to prove that world leadership has been occupied by the followers of these two Semitic and heavenly religions, and that despite mutual strife, they have led the caravan of mankind forward and have been responsible for the advancement of human civilization. If these two religions could bury their conflicts and pursue the Islamic principle of tolerance embodied in the Quranic verse: "For you is your religion, and for me, mine", one can feel assured about the security and future progress of human civilization.

The privileged position accorded by Islam to the Christians, in particular, and to the people of the Scriptures in general, should in no way be construed to mean that Islam is harsh to the followers of the other religions. Far from that. In respect to the followers of other faiths too or, for the matter of that, in respect to atheists once they are the citiziens of an Islamic State, the rules of Islam are so very equitable and even generous that no other socio-political structure can produce a parallel to them. There are people who are under the misconception that the word *dhimmi* denotes any inferiority of status. This word merely signifies that the protection of the lives, properties, religion, culture and honour is a sacred responsibility of the Islamic state. The intense sense of responsibility displayed by Muslims in trying to carry out this obligation is unparallelled in the annals of human history. With regard to the Pious Caliphate, the following event reflects its attitude:

> A little before his death, resulting from a fatal attack by a *dhimmi*, the Caliph Umar dictated his will containing his instructions to his successor to the Caliphate. This has been cited by Imam al-Bukhari, Abu Bakr al-Bayhaqi, Jahiz, and many other historians. The last sentence of the will reads: "I advise you with regard to those who have been given protection in the name of Allah and his Apostle, that the Covenant with them be fulfilled, that they be protected even if it requires fighting for them and they be not burdened beyond their capacity."[46]

[46] *al-Faruq*, vol. II, p.145

Similarly, Bethman writes:

> On the other hand, it always should be emphasized that as long as the Arabs wielded the sceptre of Islam, a tolerance towards the unbeliever, especially the Ahlal Kitab prevailed in the vast domain of Islam such as was impossible to imagine in contemporary Christendom. In this early period there is no question of any religious fanaticism towards unbelievers.[47]

In the same way Sardar Pannikar recognizes that during the Muslim rule in India, the Hindu religion was treated with great tolerance.[48]

[47] *Bridge to Islam*, p.75.
[48] See *A Survey of Indian History.*

************************************ XIV *****

Rise and Fall of Colonialism

THE emergence of Colonialism, as understood today, can be traced back to early fifteenth century A.D. when, in the year 1415, the Portuguese stormed and took possession of Ceuta, a famous port on the Moroccan coast of Africa. Within about 500 years of that date the whole of Africa and big slices of Asia were in the grips of Western Colonialism.

> The key figure in the early stages of this expansion was Henry the navigator, the third son of King John I, the founder of the Aviz dynasty. The whole of Henry's active career is bound up with Africa. It opened in 1415 when as a young man of twenty-one, he took a leading part in the capture of Ceuta from the Moors, an action which he and his brothers had urged on King John with the enthusiastic support of the Mercantile class, and for which he was rewarded with the governorship of the town, the first part of the African continent to come under Portuguese rule.[1]

The factors that motivated European powers to launch upon their colonial venture and the causes that brought such a big portion of the world under their heels furnish problems worth studying.

The prime factor that prompted and encouraged the European powers to venture upon the conquest and plunder of the adjoining continent of Africa, and then gradually spread their tentacles to Asia, was the decline of Muslim political power in Spain.

[1] J.D. Fage: *Ghana, A Historical Interpretation*, 1959, p.37.

Not that Muslim power in Spain had been totally vanquished by that time, but surely it had fallen on bad days and had become weak and unstable. And so far as the area of Portugal is concerned, Muslims had lost all power there well over two centuries before the conquest of Ceuta by Christian Portugal.

It was not only in Spain that Muslim power had dwindled: Abbasid Empire, the mighty central authority of the Muslims, had already collapsed giving birth to several independent and mutually warring rulers in the various provinces throughout that vast kingdom. It was this weakness of the Muslim Empire that had prompted the Crusaders to attack Muslim territories and eventually to storm and capture the Holy City of Jerusalem. And it was only Salahuddin Ayyubi who, after over a century of Christian possession, succeeded in liberating the holy city.

The central Muslim power namely the Khilafat, had had no role to play in repulsing the onslaught of United Christian Europe. Christendom knew only too well this weakness of the Muslims and it found it worth the game to attempt at throwing a net round the Muslim world and then smashing it completely. A good deal was written by many a Christian writer about the feasibility of such a venture and a number of plans were published. Amir Shakib Arsalan has enumerated no less than 96 such books in the third chapter of his great work 'Hadiral Alamal Islami'. One of these schemes was drawn up in 1310 - 1314 for 'the extermination of Muslims' in which it had been proposed that there should be a Christian fleet in the Persian Gulf. Yet another Christian author had suggested that naval attack upon Muslim territories was the device worth adopting. The moving idea behind all such plans was that full advantage should be taken of the weakness of Muslims' central power as well as their naval weakness, which had been found out by the Christians during the Crusades. This factor, to a very great extent, proved to be decisive in bringing about the overall downfall of Muslim political power with the consequential rise of Western Colonialism.

Without entering into the controversies as to the relative overall merits and demerits of the Umayyad and the Abbasid regimes it can hardly be disputed that the transfer of Muslim power from Damascus to Baghdad, and later on to Constantinople, proved quite severe a blow to Muslim naval strength. They failed to maintain naval force strong enough to defend their far-flung territories against the onslaught of the European powers not only in the Mediterranean but further on in the big oceans also, particularly in the so-called Indian Ocean.

The third great factor in the growth of Western Colonialism is

the religious bigotry of the Christians against the Muslims which had already been so brutally demonstrated during the crusades and in Spain. The rapid expansion of Muslim power and the thrust of Islam had naturally perturbed the Christian powers and they pined to be able to check this onward march of Islam and Muslims. As Islam had entered Europe through North Africa, with the combined force of Arabs and the neo-Musim Berbers, Christians aimed at blocking the door by capturing North African territories and defeating the Muslim with the help of Negroes after converting them to Christianity. The various Muslim States in North Africa presented a great and constant danger to Europeon powers. Despite the naval weakness of Khilafat, the Central Muslim power, theser independent African Muslims states had had their own naval forces and wielded considerable power in the Mediterranean and its islands like Sicily, Cyprus and Crete etc. to the extent that, upto the year 1815, they used to collect *khiraj* not only from the various European powers, Britain, Spain, France, but also from America, for the protection of their ships. Thus they were in a position to thwart the naval onslaught of Christian powers of Europe. To meet this situation effectively, Portugal, followed by Spain, Holland, Britain and France, set out to develop un-precedented naval strength with a view to smashing the coastal Muslim States of North Africa.

The *enmasse* massacre and the exodus of the Muslims of Portugal and Spain had by far reduced the population of the region and the necessity of man-power was being felt considerably by those now in power in these areas. To import Africans as slaves appeared to be a good device to fill in the vacumm. As stated by Dudley Stamp:

> It was about 1442 that the first Negroes were brought from West Africa by the Portuguese to work in Spain and Portugal, and it was from there that they were introduced into the New World, some to Haiti as early as 1502.[2]

Muslim domination in North Africa and Muslim supremacy in the Mediterranean had kept European foreign trade in a subservient position. Arab traders held complete sway over the Red Sea and the Persian Gulf from where they entered the Indian Ocean and crossed it undisputed and then, wading their way through the Bay of Bengal, reached the Eastern Archipelago and even China to carry raw commodities and manufactured goods from the entire east. Similarly, they were masters of the land routes of Central Asia and carried the products of China and adjoining territories to Mediterronean ports for onward transmission to European markets. The mineral wealth of Africa,

[2] *Africa* p.13.

particularly gold, constituted yet another important item of trade for the Muslims of North Africa who supplied it to Europe. Thus Europe felt itself absolutely dependent upon Muslim traders for almost all its import business and realized well enough that the secret of the financial stability and economic prosperity of the Muslims lay in their dominating position in world trade. There was no Suez canal during those days and, therefore, there were only two devices to beat the Muslims and dominate world trade. To break Central Muslim power, force an entry into the Red Sea and Persian Gulf and thus capture the trade routes, was the first and the simpler. If the Crusades had not proved abortive the purpose in view would have been easily achieved. Crusades having failed, the only other course left was to find out a new sea-route to the eastern countries—India, Eastern Archipelago and China,. This Europe did with dash and determination and achieved phenomenal success. Incidentally this implied an immediate gain too, namely the capture of African trade.

The promptings of the Portuguese to capture African trade stemmed from manifold causes. Firstly, the intention was to exploit the labour power of Africa of which they had had good experience. Secondly, it was to monopolize the lucrative trade of Africa, particularly gold trade, and to deprive Muslims thereof. It was only thus that they could grow economically strong and that again at the cost of the Muslims.

When, during the course of discovering sea-route to India, they happened to discover the New World (North and South America and the adjoining islands) they found it climatically well suited for their own habitation and colonization. In the subsequent centuries they thought Negro slaves could prove of immense use in their colonization and exploitation ventures. Europeans, therefore, indulged in slave trade in Africa to a rather un-imaginable extent. It was for slave trade, more than for any thing else, that they gradually captured the entire continent of Africa. In the initial stages these slaves were taken to Portugal and Spain to work there for the Europeans and from there they were later on transported to America. The story of slave trade in America and the callous exploitation at the hands of European nations is revealing indeed.

> In 1517 Bartolome de las Casas, the celebrated Bishop of Chiapa sought to relieve the sufferings of the native Indians of Haiti working in the mines by securing a license to import slaves. This was really the beginning of the systematic slave trade between Africa and America.[3]

[3] *Ibid.*, p.13.

In later years, the Bishop declared that., if he could have foreseen the evil results of his proposal he would never have made it.[4]

We give a few extracts below to enable the reader to gauge to what depths of degradation these European nations had gone down in their ignoble and unbridled lust for the exploitation of slave trade.

Dudley Stamp observes:
It has been estimated that from the French area alone some 12 million slaves must have been obtained in the course of 300 years, and the number exported from farther South by the Portuguese was probably greatly in excess of this number.[5]

If two European countries took about 25 million human beings as slaves from Africa what would be the total number taken by the rest of the so many other European countries viz. Spain, Holland, Britain and others.

Sir Alan Burns has quoted the following figures (based on the Report of the House of Commons Select Committee on the Slave Trade in 1848) regarding slave trade during the period from 1788 to 1847.

Table No. 59.

SLAVE TRADE STATISTICS:[6]
1788 - 1847.

In	1788			.. ..	100,000	
From	1798	to	1810	.. .. ..	85,000	yearly average
,,	1810	,,	1815	.. .. ..	93,000	,,
,,	1815	,,	1819	.. .. ..	106,000	,,
,,	1819	,,	1825	.. .. ..	103,000	,,
,,	1825	,,	1830	.. .. ..	125,000	,,
,,	1830	,,	1835	.. .. ..	78,500	,,
,,	1835	,,	1840	.. .. ..	135,800	,,
In	1840			.. .. ..	64,114	
,,	1841			.. .. ..	45,097	
,,	1842			.. .. ..	28,400	
,,	1843			.. .. ..	55,062	
,,	1844			.. .. ..	54,102	
,,	1845			.. .. ..	36,785	
,,	1846			.. .. ..	76,117	
,,	1847			.. .. ..	84,356	

4 Sir Alan Burns, History of Nigeria, p.65
5 Africa, p.368.
6 *History of Nigeria*, p.103.

These figures relate to the last decade of the eighteenth and the first half of the nineteenth century and work out to a total of about 10 million per century.

Now the figures for the 18th century, on the authority of another scholar:

> The trans-Atlantic slave trade which in the sixteenth century had run at a mean level of perhaps 9,000 slaves a year rapidly grew in volume so that even conservative estimates put the total number of African slaves supplied to America in the eighteenth century at something like 7,000,000 giving an annual mean of approximately eight times the sixteenth century figure.[7]

From the foot note of the author it is evident that these figures relate to those only who reached the American ports alive. Those who died in the way are not included. And according to the author no less than 20% died before reaching the American Coast. Their number added, the total in this case too would swell up to about 10 million for every hundred years.

These were the driving forces behind the naval expeditions which biassed presentation of history has taught us to applaud. Portugal and Spain, which had, during the many centuries of their subjugation by Muslims, and at their hands, acquired mastery in the art of navigation appear in the vanguard of the venture to conquer Muslim lands and break the Muslim power.

> Admittedly the advent of the Normans and the rise of the Christian nationalism in the Iberian peninsula eventually limited the frontiers of Islam to the Southern shores of the Mediterranean, but the process was not complete until as late as 1492 and the Conquerors were inevitably heirs to many of the traditions of Islamic civilization.[8]

Toynbee's observations on the point are also noteworthy:

> The Spanish-speaking and Portuguese-speaking Christian peoples seem to be as free from race feeling as the Muslim are. In Mexico and Brazil there are many races but a single nation, and it is no accident that the Spanish and the Portuguese Christians should display this Muslim virtue. It looks as if it

[7] D.Fage: *Ghana. A Historical Interpretation*, p.46.
[8] *Ibid*, p.32-33.

were a heritage from their Muslim past. Spain and Portugal were under Muslim rule for many centuries.[9]

We now proceed to summarise the rather detailed account of Portuguese advances in Africa during the 15th century as given by J.D. Fage:[10]

> After capturing Ceuta, the Portuguese set upon the exploration of land beyond the fertile Muslim territories and reached the Senegal Delta and Cape Verde which were purely African lands and they gave the area the name of Guinea. Within fifteen years i.e. abont 1460 they had reached Sierre Leonne and by 1469, established their trade posts in the area. In 1471 they reached the territory abounding in gold and called it 'Mina'. This achievement raised their morale to a high degree and whipped their ambition to the extent that within 14 years of the discovery of Gold Coast a Portuguese navigator, Barthole Mendias, succeeded in finding out the way to Indian Ocean and, in more than a quarter of century hence, Vasco de Gama had succeeded in establishing sea - trade between India and Portugal.
>
> Let alone the other multifarious advantages and gains that accrued to the Portuguese from the discovery of Congo in Africa and of India and the Far East, the opportunity which they got to exploit gold mines in the Gold Coast was most valuable as this area alone, during those days, produced about one tenth of the gold throughout the world.

It was in 1482 that the Portuguese established their colony in the Gold Coast (the present Ghana). They discovered Angola in 1484 and in 1485 fortified themselves in Elmina, which is situated in the Gold Coast. In the same way the people of Portugal (formerly a part of Spain), were the first Christian people to lay the foundations of colonialism. The real targets however were India and the Far East and so a fleet of four ships under the command of Vasco de Gama set out from Lisbon in 1497 and reached the port of Malanda on the Western coast after passing through the Cape of Good Hope. At Malanda the Portuguese forcefully acquired the services of a Muslim sailor, Ahmad bin Abd al Majid, whom they compelled to guide them to the Indian coast and thus reached Calicut in 1498 from where they proceeded to Cochin and Kananore and established military bases there (1500-1503). In 1509 they occupied Ceylon and in 1510 Goa. Meanwhile they continued their advances in Africa. They

[9] Toynbee, *Islamic Review*, March 1961.

[10] J.D. Fage, *Ghana*, Chapter II.

built fortifications in Sotala Mombasa (Kenya) and Mozambique on the eastern coast of Africa (1505-1509). They also occupied the island of Socotra near Aden in 1500. In 1520 they occupied Zanzibar, and in 1575 Angola. In this way the Portuguese not only discovered trade routes to Africa and Asia but also began to wield political influence in the East.

The commercial and military success of the Portuguese naturally had a significance for their neighbours, the Spaniards. They therefore also set out on the same path. The Spanish sailors reached the Philippines through the new world and in 1556 launched upon the campaign to occupy it and to drive away the Muslims (known as Moors) who had been ruling there.

As we have seen, the Portuguese and the Spaniards were the only two European nations uptil the sixteenth century who had blazed the trail by discovering far-off lands in the East, by establishing their commercial and military centres in those lands, by exchanging swords with Muslims and profiting from trade with the East. Their achievements had caused great relief and satisfaction throughout the Christian world. The Pope had granted them a deed known as Papal Bull, dividing the so-called undeveloped parts of the earth between Spain and Portugal, the greater part of Africa having been allotted to the Portuguese. On that basis a treaty was concluded in 1494 between the two countries and 'the Spaniards were excluded from Africa by the Treaty of Tordesillas of 1494 and it was not till 1778 that Portugal ceded these territories and not till 1845 that Spanish occupation was really effective.[11]

It was natural that other European nations should feel inclined to follow in the footsteps of the Portuguese and the Spaniards. The Dutch were the first to tread the same path. In the beginning they used to buy goods from the Portuguese and the Spaniards and to sell them in North European countries like Norway, Sweden, and Denmark. At this time they were no more than middlemen. They had therefore to content themselves with very meagre profits. At the beginning of the seventeenth century the Dutch formed a Company for trade with the East (1602). Travelling across the seas they reached Africa, India and East Indies and occupied Bantam, Molacca, Java, Ambonia, and Timar in 1604. They occupied Batavia in 1609 and made it the capital of the Dutch East Indies Empire.

The Dutch continued their forward march. They occupied Formosa in 1623, Mauritius in 1641, Fiji in 1643, New Zealand, Ceylon and Cape Province in 1661, Madagascar in 1721 and Mozambique in 1735.

[11] *Africa*, p. 386

It is stated that the Islamisation of Molacca had established the monopoly of Muslims over eastern trade. Molacca ruled over the entire area lying between Sumatra and the Malaya Archipelago, the region in which the entire Eastern and Chinese trade was concentrated.[12] The occupation of the port and the sea of Molacca was of very great importance. The port of Molacca was regarded, from commercial and strategic points of view, as the most important port in the world since the entire trade between the East and the West used to pass through it.

> "It is the richest seaport," wrote Borbosa, "with the greatest number of wholesale merchants and abundance of shipping and trade that can be found in the whole world." And these words were echoed by Varthema, 'I believe that more ships arrive here than in any other place in the world.' But it was Piero who pointed out the wider significance of all this. Whoever is Lord of Molacca has his hand on the throat of Venice.[13]

The efforts to occupy these important centres in the East led to a series of prolonged wars between the Dutch, the Portuguese and the Spaniards. Finally the Dutch emerged as the triumphant power. If the sixteenth century could be regarded as the century of the Portuguese and the Spaniards, the seventeenth century should be considered as the century of the Dutch.

Towards the end of the sixteenth century the English and the French also set out in search of Eastern markets. In 1663 King Charles II of England married the Portuguese princess Catherine. He received the ports of Bombay and Tangier as dowry. Thus the English started their penetration in Asia and Africa. On the other hand, France inaugurated her colonial policy by occupying Senegal in Africa in 1658. Although the English and the French entered into the colonialist arena almost two centuries after other European nations, they dexterously took full advantage of the rivalries and clash of interests between the other European nations. The events of the eighteenth century throw ample light on this as is shown in the following tables:

Table No. 60

WESTERN IMPERIALISM IN THE 18th CENTURY

Imperialistic Advances of Britain

No.	Name of country	Year	Continent
1.	Borneo	1721	Asia
2.	Johore	1723	Africa

[12] *Islamic Review*, December 1957, p.28.

[13] See *South East Asia*, London, 1954, p.64.

Table No. 60—*continued*

3.	Sierre Leone	1787	Africa
4.	The beginning of the occupation of Nigeria	1790	Africa
5.	Malaya	1795	Asia
6.	The beginning of the annexation of S. Africa.	1795	Africa
7.	Ceylon	1796	Asia

Imperialistic Advances of France

No.	Name of country	Year	Continent
1.	Occupation of Mauritius	1721	Africa
2.	Declaration of French Guinea as a Colony.	1797	Africa
3.	Occupation of Indo-China	1789	Asia

In fact the nineteenth century is the century of the expansion of Western Imperialism. During this century, besides such European nations as Germany and Belgium, America also jumped into the fray. One of the major reasons for this expansion lay in the industrial progress of Europe as a result of the pressing need of world markets caused by her ever-increasing industrial output. The century, however, is the century of British and French advances as will be seen in the following table:

Table No. 61

WESTERN IMPERIALISM IN THE 19th CENTURY

Imperialistic Advances of Britain

No.	Name of Country	Year	Continent
1.	Annexation of Singapore	1816	Asia
2.	Protectorate over Trucial-Oman	1820	Asia
3.	Partial Annexation of S. Africa	1823	Africa
4.	Annexation of Cyprus	1828	Asia
5.	Annexation of New Guinea	1829	Asia
6.	Annexation of Aden	1839	Asia
7.	Annexation of Hong Kong	1841	Asia
8.	Annexation of Natal	1843	Africa
9.	Annexation of S. Africa	1843	Africa
10.	Annexation of Korea Morea	1854	Asia
11.	Partial Annexation of Sikkim	1855	Asia
12.	Complete Annexation of India	1857	Asia

Table No. 61—*continued*

13.	Suzerainty over Basutoland	1860	Africa
14.	Complete Annexation of Malaya	1874	Asia
15.	Complete Annexation of Gold Coast	1874	Asia
16.	Annexation of Tanaganyika	1880	Africa
17.	Annexation of Uganda	1883	Africa
18.	Protectorate over Somaliland	1884	Africa
19.	Annexation of Burma	1885	Asia
20.	Annexation of Socotra	1886	Asia
21.	Suzerainty over Nepal	1886	Asia
22.	Protectorate over N. Borneo	1888	Asia
23.	Annexation of British New Guinea	1888	Asia
24.	Protectorate over Oman and Muscat	1891	Asia
25.	Annexation of Rhodesia	1891	Africa
26.	Annexation of Nayasaland	1893	Africa
27.	Suzerainty over Zanzibar	1895	Africa
28.	Annexation of Bechuanaland	1895	Africa
29.	Condominium over Sudan	1898	Africa

Imperialistic Advances of France

No.	Name of country	Year	Continent
1.	Annexation of Dahomey	1812-93	Africa
2.	Complete annexation of Algeria	1848	Africa
3.	Annexation of Kochin China	1862	Asia
4.	Suzerainty over Tunis	1881-83	Africa
5.	Suzerainty over Cambodia	1884	Asia
6.	Suzerainty over Indo-China		Asia
7.	Influence over the African desert and annexation of Muslim tribes of the Eastern Coast of Africa.	1892	Africa

Imperialistic Advances of Germany

No.	Name of country	Year	Continent
1.	Annexation of Tanganyika	1884	Africa
2.	Annexation of Cameroun	1884	Africa
3.	Annexation of German New Guinea	1884	Africa
4.	Annexation of Ruanda Urandi	1886	Africa
5.	Annexation of S. Western Africa	1890	Africa.
6.	Annexation of Togoland	1898	Africa

Imperialistic Advances of Holland

1.	Annexation of W. New Guinea	1828	Asia
2.	Annexation of Transvaal	1852	Africa
3.	Annexation of Orange Free State	1854	Africa

Imperialistic Advances of Belgium

1.	Occupation of Belgian Congo	1885	Africa.

Imperialistic Advances of Italy

1.	Colonisation of Eritrea	1889	Africa

Imperialistic Advances of America

1.	American domination over Liberia	1820	Africa

Imperialistic Advances of Greece

1.	Annexation of a part of Union Island	1823	Asia

But the climax of the Western Imperialism was reached in the twentieth century which marks the apogee of British and French glory. This will be sufficiently borne out from the following table.

Table No. 62

WESTERN IMPERIALISM IN THE 20th CENTURY
Imperialistic Advances of Britain

No.	Name of Country	Year	Continent
1.	Occupation of Uganda	1900	Africa
2.	Occupation of Somaliland	1901	Africa
3.	Occupation of Swaziland	1902	Africa
4.	Suzerainty over Bruni	1906	Asia
5.	Protectorate over Egypt	1914-22	Africa
6.	Influence over South Iran	1915	Asia
7.	Mandate over Iraq, Trans-Jordan, Cameroun, Togoland, and Tanganyika	1920-22	Asia
8.	Influence over Afghanistan	1920-22	Asia

Imperialistic Advances of Germany

1.	Occupation of Northern Suleman Island	1900	Asia

Imperialistic Advances of France

1.	Annexation of French Sudan	1904	Africa
2.	Suzerainty over French Morocco	1912	Africa
3.	Mandate over Syria and the Lebanon	1920-25	Asia
4.	Annexation of Silatia	1918-21	Africa
5.	Mandate over German-Occupied Togoland	1922	Africa
6.	Mandate over Cameroun	1922	Africa
7.	Colonisation of Niger	1922	Africa

Imperialistic Advances of Italy

1.	Annexation of Cyrenaica and Tripolitania	1914	Africa
2.	Annexation of Ethiopia	1936	Africa
3.	Annexation of a portion of Somaliland		Africa

Imperialistic Advances of Greece

1.	Annexation of Smyrna	1919	Asia
2.	Annexation of Thrace	1920	Europe

Imperialistic Advances of Spain

1.	Annexation of Spanish Morocco	1912	Africa

In the foregoing pages we have made a brief survey of the history of the Imperialistic nations. Those were sea-faring nations and belonged to Western and Southern Europe. Now we turn to Russia which is also a European country and has her own imperialistic achievements.

HISTORY OF RUSSIAN IMPERIALISM

The history of Russian Imperialism starts at the middle of the sixteenth century when the Russians occupied some of the Ottoman territories, namely, Astrakhan and Kazzan. The motives behind these conquests, as distinguished from those actuating the ventures of other European nations, were purely religious and political. A contemporary writer says:

> The....result of the way in which the empire was built was that Britain never incorporated its eastern territories in the political system as Tarist Russia, for example, incorporated its conquered provinces.[14]

[14] Guy Wint, *The British in Asia*. p.17.

The Russians considered themselves to be the spiritual leaders of Christianity and the Tzars considered themselves the inheritors of the Byzantine Empire. The fact is that Russians had been trying for several centuries to evolve a mission and an ideal. Since the Tzar had married the daughter of the last Byzantine Emperor, the Russians began to feel that the rulers of Moscow were the political successors of the Byzantine Emperors and that Moscow was the third Rome.

The impact of these ideas was that Russia went on endeavouring for several centuries to bring about the dissolution of the Ottoman Caliphate and annex Constantionple and the Dardanelles. Another purpose, which was the driving force behind Russian expansionist policy, was to Christianize the Muslim population of those European and Asian territories of the Ottomans which were not far from the Russian borders. Thus a complex of motives kept Russia engaged in trying to extend her borders and usurp Muslim lands.

In the 18th century, Russia launched upon the annexation of purely Muslim regions. During the years 1737-1792, she had annexed all Ottoman and Tatar territories east of the River Dniester. In 1783 she annexed Crimea, Daghistan, Darband, and Baku. But the real centuries of the efforescence of Russian imperialism, like other western imperialisms, were the nineteenth and the twentieth.

Russia's imperialistic encroachments during the 18th and 19th centuries are as under:

Table No. 63

Russian Imperialism in the 18th and 19th Centuries

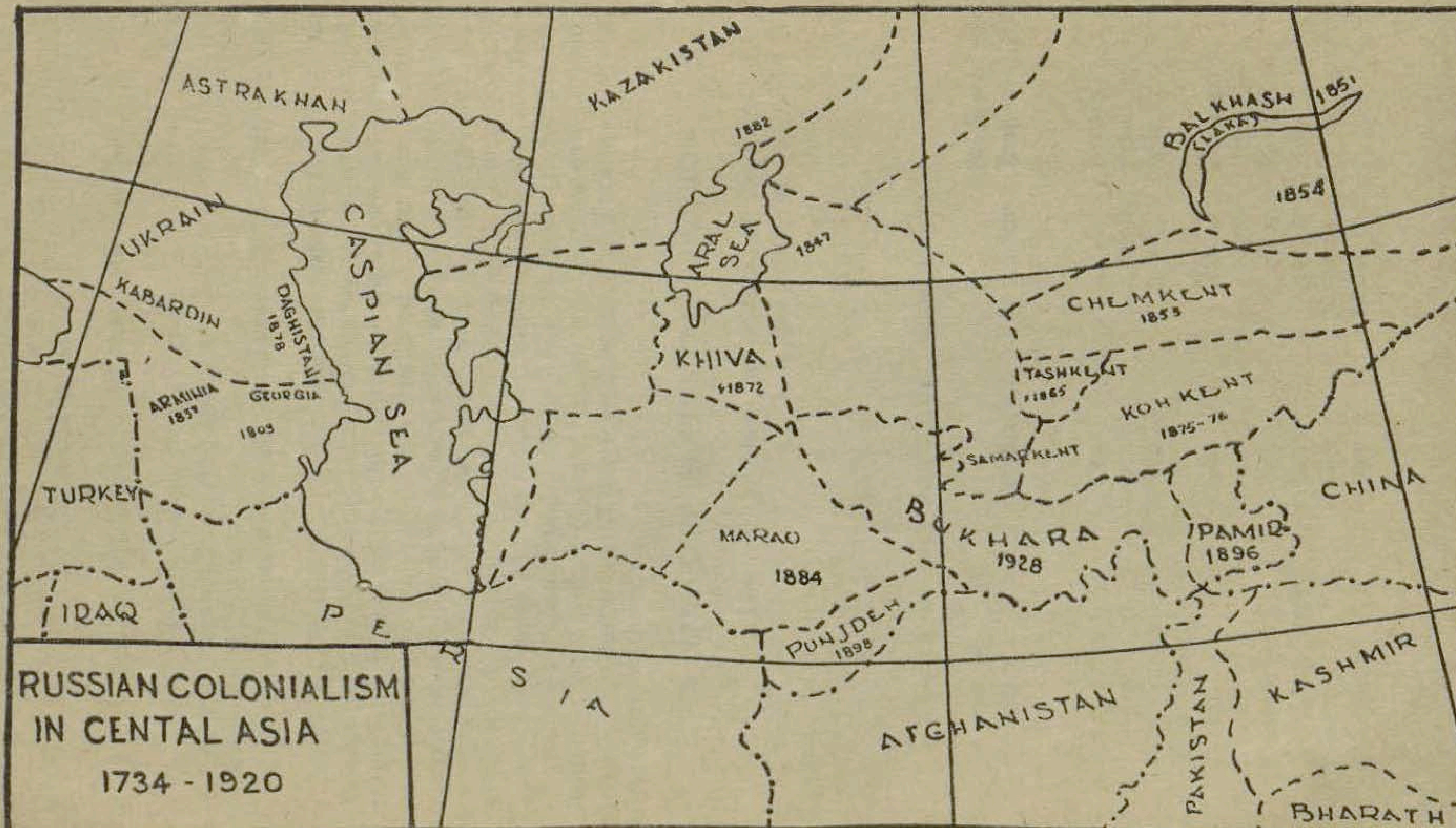
No.	Name of country	Year	Continent
1.	Annexation of the Upper region of Ural	1732-1742	Asia
2.	Annexation of Caucasia		Asia
3.	Annexation of Georgia	1803	Asia
4.	Annexation of Azarbajian	1827	Asia
5.	Annexation of Mongolia	1803-29	Asia
6.	Annexation of Armenia	1829	Asia
7.	Annexation of the Valley of Dari	1846	Asia
8.	Annexation of the Western Region of Baltash	1851	Asia
9.	Annexation of 280 miles territory of Seruria	1853	Asia
10.	Annexation of the Southern Region of Baltash	1854	Asia

Table No. 63—*continued*

11.	Annexation of Eustart	1854	Asia
12.	Annexation of Chimqand and Asikhul	1854	Asia
13.	Annexation of Tashkent	1865	Asia
14.	Partial Annexation of Khiva	1868	Asia
15.	Annexation of Bukhara	1871	Asia
16.	Annexation of Samarqand	1873	Asia
17.	Annexation of Khiva	1873	Asia
18.	Annexation of the Skhalin Island	1875	Asia
19.	Annexation of Kukand	1875	Asia
20.	Annexation of the Eastern Region of the Caspian	1877	Asia
21.	Annexation of the provinces of Ardhan and Faras	1878	Asia
22.	Annexation of Batum district	1879	Asia
23.	Annexation of the rest of the Caspian	1879	Asia
24.	Annexation of Turkeman territory.	1881	Asia
25.	Annexation of Bessarabia	1882	Europe
26.	Annexation of the Northern Coast of Ural	1882	Asia
27.	Annexation of the Eastern Region of Ural	1882	Asia
28.	Annexation of Panjdah	1886	Asia
29.	Annexation of Merv	1886	Asia
30.	Annexation of Transoxiana	1825-86	Asia
31.	Annexation of Pamir	1895	Asia

The above record shows that by the end of the nineteenth century, Russia had conquered all Islamic territories of Central Asia and was menacing the present borders of Turkey, Iran, and Afghanistan. Moreover, Russia had also caused great damage to her rival, Ottoman Empire, in another way. She aroused the Christians of the Balkans to revolt against the Ottoman Empire and also invaded the Turkish part of the Balkans, and thus sliced out a considerable portion of the European part of Ottoman Turkey. In 1830, Serbia seceded. In 1878 Bulgaria was declared an autonomous territory. In 1898 Rumania was also made independent In the same way, Russia, as also other European powers, fully supported the revolt of Greece (1830).

As for the twentieth century, the record of Russian imperialistic advances is as follows:



RUSSIAN COLONIALISM
IN CENTAL ASIA
1734 - 1920

PREPARD BY:- AZEEZ FAREEDI.

Table No. 64

Russian Imperialism in the 20th Century

1.	Extension of Influence over Northern Iran	Asia
2.	Complete annexation of Azarbaijan	Asia
3.	Occupation of Bukhara	Asia
4.	Extension of Influence over Eastern Turkestan (Sinkiang)	Asia

In this way Russia had almost reached restored for herself the Byzantine Empire. The only thing lacking was the occupation of the Dardanelles. Thanks to the chivalry of the Turks and the rivalries of European nations, this design was frustrated. The fact is that in Russian expansion the British had begun to sense a danger to their own predominance in the areas under their control, e.g., India, the Persian Gulf, the Arabian Sea, and the Mediterranean. The map on the opposite page shows the expansion of Russia during the last three centuries and her domination covering large territories right from the Caspian Sea to the walls of China on the one hand, and the entire Muslim territory from Baskar and Tatar to the borders of Turkey, Iran, and Afghanistan, on the other.

THE CLIMAX OF IMPERIALIST EXPANSION

Imperialism, however, reached the climax of its glory at the end of the first world war (1914-18) with the following long list of subjugated territories:

Table No. 65

Countries under Imperialist domination in 1920.

No.	Name of Country	Continent	Population	Name of the Imperialist power.
1.	Hong Kong	Asia	2,150,000	Britain
2.	Formosa	Asia	8,430,000	Japan
3.	New Guinea	Asia	1,450,000	Britain
4.	Timar (Portuguese)	Asia	439,000	Portugal
5.	Bruni	Asia	54,000	Britain
6.	Sarawak	Asia	568,000	Britain
7.	Northern Borneo	Asia	352,000	Britain
8.	Indonesia	Asia	76,500,000	Holland
9.	Philippines	Asia	20,620,000	U.S.A.

Table No. 65—*continued*

10.	Indo-China, including Laos and Cambodia	Asia	29,900,000	France
11.	Malaya	Asia	5,227,000	Britain
12.	Singapore	Asia	1,018,000	Britain
13.	Burma	Asia	18,660,000	Britain
14.	Nepal	Asia	5,400,000	Britain
15.	Bhutan	Asia	300,000	Britain
16.	Tibet	Asia	5,000,000	Britain
17.	Ceylon	Asia	7,700,000	Britian
18.	Pakistan	Asia	76,240,000	Britain
19.	India	Asia	356,700,000	Britain
20.	Kashmir	Asia	4,500,000	Britain
21.	Goa	Asia	672,000	Portugal
22.	Maldives	Asia	82,000	Britain
23.	Afghanistan	Asia	13,000,000	Britain
24.	Iran	Asia	20,253,000	Britain
25.	Smyrna, Asia Minor and Thrace	Asia & Europe	10,000,000	Greece
26.	Syria	Asia	3,600,000	France
27.	Lebanon	Asia	1,270,000	France
28.	Palestine	Asia	1,100,000	Britain
29.	Jordan	Asia	1,316,029	Britain
30.	Saudi Arabia	Asia	6,963,000	Britain
31.	Yemen	Asia	4,545,000	Italy
32.	Suleman Islands	Asia	142,872	Germany
33.	Central Asian territoıy	Asia	60,000,000	Russia
34.	Cyprus	Asia	500,000	Britain
35.	Fiji	Australia	318,000	Britain
36.	Africa (excluding Ethiopia & S. Africa)	Africa	202,000,000	Britain, France, U.S.A., Portugal, Spain, Belgium, Italy

But during the years 1920-38 , Italy occupied Ethiopia (which had a population of 15,000,000) and Japan occupied Henan island, Manchuria and Korea and the provinces adjacent to Manchuria and southern coastal region of China. The total population of the territories occupied in the thirties was 85,000,000. In this way the total world population under Imperialism amounted to 1,026,552,466.

As for Muslims, their countries and population may be divided into two categories: the countries in which they are in majority, and those in which they were in minority and yet which had been under Muslim rule e.g. the Indo-Pakistan sub-continent.

If these two types of countries and their population are taken into consideration it will be seen that 280 million non-Muslims and a total population of 750 million out of Muslim or Muslim-dominated countries had been a victim to western imperialistic domination. Thus three fourths of those who were subjugated by the West were Muslims. In regard to other religions, the Aryan religions (i.e. Hinduism Sikhism, Jainism, and Zoarastrianism), had been completely under foreign dominance; among the Mongolian religions, Taoism and Confucianism were partially subjugated. On the contrary, Shintoism, was not only completely independent, but had annexed the territories belonging to other religions.

As we have pointed out earlier, Imperialism reached its highest watermark in the wake of the first world war. But this proved a passing phase. Only four years after the end of the first world war (i.e., in 1922), the era of the liberation of subjugated countries was inaugurated when U.S.A. voluntarily liberated Liberia. During the same year Egypt, Turkey and Afghanistan emerged triumphant out of their struggles of independence against Imperialist powers. From that year on uptil the second world war, the grip of Western Imperialist powers over the subjugated nations has become increasingly loose. At the same time the consolidation and expansion of the Eastern Imperialism (i.e. Russian and Japanese Imperialisms) went on apace. After the end of the second world war, Eastern Imperialism expanded even further and hence deserves to be dealt with at some length.

EASTERN IMPERIALISM

Eastern Imperialism includes Russian Imperialism about which we have written earlier. Hence we shall now omit Russia and discuss the other Eastern imperialist countries only.

The disequilibrium in the balance of power in the East resulting from the decline of Western Imperialism during the twentieth century, particularly during its second quarter, (the causes of which we shall discuss later) began to arouse colonial ambitions among some of the Eastern nations themselves.

Japanese Imperialism

The Japanese victory against Russia in 1905 along with her pheno-

menal progress in education and industry and the tremendous growth of her military potential. had whetted the ambitions of the Japanese. They began to regard the conquest of new lands and new markets as essential for their rapidly-increasing population as well as for their expanding industries. Moreover, Japan was on the side of the Allies, (U.K., France, and Russia) in the first world war. Thus, when the war came to an end she obtained some Asian territories and some islands in the Pacific. These gains, however, fell short of the expectations and aspirations of Japan as she had begun to consider herself a first-rate power. The attitude of the big powers of the world towards Japan too seemed to be based on this very presumption. Under these favourable circumstances Japan could hardly be blamed for the course she adopted. In fact she only exploited these favourable conditions. By use of sheer military force she began to annex the islands and the coastal provinces of her neighbour, China. She occupied Huyan, Canton, Korea, Manchuria and a greater part of the adjoining provinces, the total population of which amounted approximately to eighty million.

The success of the Japanese owes itself to four important factors.

In the first place, the victim of the Japanese occupation was an Eastern nation i.e., China, which had no powerful political allies. Secondly, the Japanese invasion had reduced the enormity of the Yellow menace confronting the Western nations in the Pacific. Thirdly, the rising Yellow menace in the Far East was eclipsed by the rise of the dangerous forces of Communism, Fascism and Nazism in Europe which had kept the West badly involved. Fourthly, Japanese expansionism was directed towards those territories of China which were close to the Russian border.

The Japanese expansion in this direction was therefore regarded by the Westerners as a strong guarantee for the security of the democracies. At least it appeared less dreadful than what it would have appeared in normal times.

Whatsoever the causes of the success of Japan in her expansionist drive, there can be no doubt about the fact that the pace of Japanese expansion during the second quarter of this century was an unparallelled one. The role of Japan only corroborated the view that imperialist greed cannot be checked without balance of power, political stability and the use of force. It also demonstrated that the West had no monopoly of imperialist ambitions.

In the second world war, Japan fought on the side of the Axis Powers, *viz.*, Germany and Italy, and caused great losses to American

and British Navies by attacking Pearl Harbour and Singapore. In this way she gained predominance in the waters of South East Asia and conquered South East Asian territories right upto the borders of India. It began to menace even India. But after the defeat of Germany and Italy she was also forced to lay down her arms. And then Japan was not only deprived of the fruits of her recent conquests, but her domination was also extirpated from those Chinese territories and from those islands of the Pacific which she had gained after the first world war.

But inspite of their military and political defeat the Japanese have been showing those very portents of reinvigoration and rejuvenation which were apparent among the Germans a short while after the end of the first world war. Today the Japanese have begun to capture the Eastern markets. This time they have reached as far as the markets of the Middle East as would appear from the following news:

> Beirut, September 14, Japan is rapidly becoming one of the main suppliers for the Middle East countries and is in part taking the place left vacant, for political reasons, by France, Britain and U.S.A.[15]

Besides trade and commerce, Japan is extending her influence in the Middle East in other ways as well. According to a news-item published in *Dawn*, Karachi, Japan has made an offer of aid to Egypt. The Japanese Prime Minister, Mr. Kishi has been offering for the last two years a sum of 700 million dollars towards the "Asiatic Fund" proposed by Japan for the development of Asian countries. Under these circumstances the following news about the success of Japan should not cause any surprise:

> Japan has also secured for herself a privileged position in Syria, Jordan and Saudi Arabia, by securing the work of reconstructing and modernizing railroads.[16]

> Riyadh (Saudi Arabia) Jan. 20: King Saud yesterday promulgated a law granting an oil concessin to the Japanese Trading Company for petroleum.[17]

Japan has now also contracted agreement about oil with Iran. The activities of Japan in the Islamic countries of the Middle East have already been mentioned. It is evident that Japan wants to exploit

[15] *Dawn.* September 15, 1957.
[16] *Dawn*, October 1, 1957.
[17] *Dawn*, September 15, 1957.

the anti-western atmosphere of the Middle East to capture the markets which were heretofore in the hands of the Europeans. But this has a dark aspect as well. For commercial activities and economic agreements often lead to political dominance. A Muslim generally looks at the Japanese with feelings of sympathy and friendliness. He, however, begins to reflect with some sense of alarm over the views expressed by eminent scholars, who are of the opinion that with the present rapid rate of her growth of population, it is imminent that it would soon outstrip Japan's productive capacity and the key to Japan's internal and external problems is the soulution of her population problem.[18]

This reflection assumes a more alarming significance when a Hindu statesman of the eminence of Sardar Pannikar expresses the opinion that:

> There were indications also, at least during the last fifteen years, that Japan was not prepared to be a mere witness to events in South East Asia, but was actively moving towards playing the role of a major participant in the future of India and South East Asia.[19]

Chinese Imperialism

Even in 1945 when China was still under the Nationalists, and was not so agressive, the opinion of Pannikar, who is considered a 'friend' of China, was that:

> The interests of China in South East Asia are many-sided. In the first place, there is the strategic position of Burma and Indo-China. Secondly, there is the important problem of population. And thridly, there is the growing problem of her economic interests.[20]

To support his contention he mentions the predominant economic influence of the Chinese in South East Asian territories like Thailand, Malaya and Singapore and then quotes the following figures:

Table No. 66[21]
Chinese Population in South East Asia.

1.	Thailand (including the Chinese born in Thailand)	2,500,000
2.	Malaya	1,500,000

[18] *The Pressure of Population in Japan*, p.374.
[19] *The Future of India and South East Asia*, p.10.
[20] *Ibid.*, p.99
[21] Based on *ibid.*, p.99.

Table No. 66—*continued*

3. Indonesia		1,500,000
4. Indo-China		400,000
5. Burma		200,000
6. The Philippines		1,000,000
	Total	6,470,000

These figures are, however, out-of-date. The latest figures are to be found in *The Chinese in South East Asia*[22] and are as follows:

1. Burma		300,000
2. Siam (Thailand)		2,500,000
3. Indo-China		850,000
4. Malaya		2,615,000
5. British Borneo		220,000
6. Indonesia		1,900,000
7. Singapore		425,000
	Total	8,810,000

While trying to gauge the practical import of these figures and the possible courses of action and the potentialities of China, we may well keep before us the following opinion of a Western writer:

> It was clear that there were other factors also which might propel the new Chinese Government into expansionism. Looking out beyond its borders, it could see large masses of Chinese who in the previous hundred years had migrated to the countries now attracting its interest. In Malaya there are more than two million Chinese; in Indonesia 1,200,000; in Burma nearly 200,000; in the Philippines 125,000. Might these not aid and attract a Chinese advance, as the pockets of Germans in East Europe attracted the march of Hitler?[23]

The same writer adds:

> It was useless to try to find comfort in the belief that China was not a warlike country. This myth grew up during China's period of exceptional decadence at the end of the last century. Most of Chinese history has really been one of expansion. In its long history, China has built and lost empires at a great distance from its homelands. Chinese

[22] See *The Chinese in South East Asia*, p.2.
[23] Guy Wint, *The British in Asia*, pp.221-22.

> generals in the Han dynasty two thousand years ago camped on the shores of the Caspian Sea, and fifteen centuries later a Chinese admiral sailed into the ports of South India with a fleet of three hundred ships. If in the past hundred years China has been out of action as an expansionist power it is because of the double circumstance that it has been passing through, an acute agrarian crisis such as on previous occasions has caused bloody upheaval and the overthrow of dynasties, and that its society was also disordered by the impact of the West. But now, China is recovering its strength, which will be still further enlarged if it succeeds in developing a modern industry, which is the aim of its economic plan. If previous history is a guide it will renew its pressure outwards.[24]

It may also be of use to recall that China is greater than Europe in area and is the most populous country of the world. Its population constitutes 24 per cent of the total population of the world. After the Communist revolution China is at the stage of the completion of its Second Five Year Plan. Hence its industrial progress and production are not at an elementary level. China has already penetrated into the Middle East and has succeeded in establishing close relations with Yemen. The following news-report is noteworthy:

> Tokyo, Jan. 13: Communist China and Yemen on Sunday called for a withdrawal of "predatory and aggressive" foreign military bases from the Middle East and Arab countries in a joint communique issued in Peking.
>
> The communique, signed by the Chinese Premier, Chou En-Lai and the visiting Deputy Prime Minister, Crown Prince Mohammad Al-Badr, also announced the signing of treaties of friendship and commerce and agreement on scientific, technical and cultural co-operation.
>
> Chinese will provide the Yemen with an interest-free loan of 70 million Swiss francs under a ten-year agreement for scientific, technical and cultural cooperation. China would, so far as she was able, give the Yemen the aid that country had requested without any conditions attached.
>
> China would help the Yemen to build a motor road, a sugar factory and refinery and other factories.
>
> Under renewable five-year trade agreement based on most

[24] *Ibid.*, p.222.

favoured nations treatment, the Yemen will export to China cotton, cottonseeds, hides and other commodities, while China would export engines, machines, tools, textiles and other goods.

The communique in addition declared support for the Yemen in its disputes in Aden and the southern parts of the Yemen known as the Protectorates.[25]

Indian Imperialism

After China, the biggest country in Asia is Bharat. In that country the Hindus, patted by the British, began to dream of "Rama Rajya". But the Muslims organized by the Muslim League and led skilfully and effectively by the Quaid-i-Azam Muhammad Ali Jinnah, succeeded in their struggle for independence, and had India partitioned. British India was divided into two states on the basis of the famous Two-Nations Theory. But this division was incomplete until the problem of Indian States was also solved on the same basis. Section 7 of the Indian Independence Act had laid down that the states would become completely independent and autonomous and would be entitled to the exercise of their soveriegnty according to their own discretion after the lapse of the British paramountcy over the Indian states. Accordingly, the Attorney General of the British Government, as also the Prime Minister Mr. (now Lord) Clement Attlee, had declared on July 10, 1947 in the Parliament that with the lapse of the treaties and agreements, the Indian states would regain their lost independence.[26]

This constitutional interpretation was accepted as well by the representatives of both India and Pakistan at the Security Council. The then Foreign Minister of Pakistan, made a forceful statement before the Security Council on May 19, 1949, in which he pointed out that in the light of statements made by responsible British Cabinet Ministers on the floor of the British Parliament, there was no doubt that the British stand was that with the termination of paramountcy, the states would become independent and would be entitled to decide freely whether they should join India or Pakistan[27].

In the same way, the Indian representative had made the following statement before the Security Council during the course of his speech on the Kashmir question on January 15, 1948:

[25] *Dawn*, January 14, 1958.

[26] Cited in *The Hyderabad Question before the United Nations*,, prepared by the Hyderabad Delegation to the U.N., p.99.

[27] *Ibid.*, p.100.

> When the Act of Indian Independence was enacted, the State of Jammu and Kashmir, since it is these which are in dispute, were made free to choose which of the two dominions they would like to join, or else prefer to remain free and independent.

Despite this, India left no stone unturned to coerce the states against exercising this right. On certain occasions, the opponents of merger with India were attacked (as happened with the Dewan of Travancore). On another occasion the British Governor General of India, Lord Mountbatten, was made to prevent Hyderabad, the biggest Muslim state in India, from exercising its legitimate right of choice. And when Hyderabad did actually try to exercise this right, armed forces were used by the Indian government to trample Hyderabad under thier heels and obliterate the biggest historic centre of Islamic culture in India. Lateron when the Hyderabad Delegation, and subsequently the Pakistani Representative in the U.N., brought this matter to the notice of the Security Council, it was side-tracked by means of dilatory promises of referendum etc.

Indian Imperialism constitutes the biggest danger for the Islamic world in view of the geographical location of India and the ambitions of the Hindus. Being situated in the centre of Asia, it is conitiguous to the region which is the heart of the Muslim world. This geographical location of India also enables her to aspire to have Indonesia and Malaya in her sphere of influence. The imperialistic ambitions of the Hindus reflect even from the statements of Congressite leaders like Jawaharlal Nehru and Sardar Pannikar, not to speak of rabid Hindu communalists and militant organizations like the Arya Samaj, the Hindu Mahasabha, Jan Sangh and Rashtriya Swayam Sevak Sangh.

> I felt they had vast stores of suppressed energy and ability and I wanted to release these and make them feel young and vital again. India, constituted as she is, cannot play a secondary part in the world. She will either count for a great deal or not count at all. No middle position attracted me. Nor did I think any intermediate position feasible.[28]

On another occasion he observed: "Now whichever region you may like to take, India inevitably comes into the picture."[29]

Sardar Pannikar only elaborates when he makes the following significant remarks:

[28] *The Discovery of India*, p.50.
[29] *Speeches of Nehru*, 1949-53, p.116.

> With the islands of the Bay of Bengal, with Singapore, Mauritius and Socotra, properly equipped and protected and with a navy based on Ceylon, security can return to that part of the Indian Ocean which is of supreme importance to India.[30]

> The Hindu theory at all times, especially in the period of her historical greatness, was one of active assertion of the right, if necessary, *through the force of arms*.[31]

> *Unless, therefore, distant bases like Singapore, Mauritius, Aden and Socotra are firmly held* and the naval and air arm developed in order to afford sufficient protection to these posts, there will be no security or safety for India.[32]

The double-game which is being played by India in the field of international politics in order to strengthen herself is very interesting. To please the Communist Bloc India pledges neutrality and condemns Western Imperialism. At the same time India takes great pains to keep the West and the democratic world satisfied with herself. In this connection Mr. Nehru declared on June 1, 1952 that "Neutrality as a policy has little meaning except in times of war."[33] Speaking in the Canadian Parliament on October24, 1949, he declared:

> The imperialism which was at its highest during the last century and half has largely faded away and only lingers in a few countries to-day. There can be little doubt that it will end in these remaining countries also.[34]

If these were statements in the public, the nature of the activities on the diplomatic level can be understood in the light of the following two news-items:

> Tokyo, Sept. 20: Communist Chinese leader Mao Tse Tung on Thursday warned the world that one thousand million people of China and Bharat standing together constitute a mighty force to be reckoned with.

> Mao's statement came at a gala banquet given in Peiping for visiting Bharati Vice-President, Sarvapalli Radhakrishnan.

30 *India and the Indian Ocean*, p.15.
31 *Ibid.*, p.16.
32 *Ibid.*, p.91.
33 *Speeches of Jawahar Lal Nehru*, p.216.
34 *Ibid.*, p.127.

"The colonialists," he charged, "are trying to do every thing they can to turn the tide." "But", he said, "as shown last year by the Egyptian people before the whole world, all schemes and provocations of the colonialists will certainly meet with the most disastrous defeat."

The Bharati Vice-President supported Mao's pronouncements.[35]

Inspite of these statements made by India and China, U.S.A. is granting to India aid worth billions of dollars. In order to satisfy the American tax-payer, a man as responsible as the late Mr. Dulles. had repeatedly declared that India represented the efforts of the democracies and was playing her role in Asia against Communist China. Mr. Dulles also expressed the view that much depended upon the success of India, that U.S.A. supported India, and expressed his good will and best wishes.'[36]

The question as to which one out of the two blocs has been more successfully deceived by India is not very important. What is important is the fact that India is making tremendous economic and political penetration in other regions because it enjoys the support of both the blocs. This situation has led to the surrender to India of Nicobar island which lies at a distance of no more than 200 miles from Indonesian borders. That this surrender was at the cost of Pakistani interests does not call for much elaboration. What is to be viewed with great alarm and anxiety is the possibility that both the Blocs may continue to trust and support India and allow her to nourish her ambitions relating to Singapore, or those relating to Aden or the Arab oil-producing territories, particularly at a time when India is rapidly developing her economic interests in the Middle East.

Reuter, in a despatch from New Delhi, reports that:

India has gained a permanent and constantly expanding market for her goods in Egypt after the imposition of restrictions against British and French imports. The new commodities are pepper, electric fans, engineering goods, chemicals, and medical products. Previously Indian exports to Egypt had remained confined to tea, jute, tobacco, coal and castor-oil. In its turn India used to import cotton and oil. *Eversince the Suez crisis Egypt has progressively become dependent upon India for its machinery and raw materials.* Due to this increase in Indian exports

[35] *Dawn*, September 21, 1957.
[36] See *Dawn*, July 9, 1958.

to Egypt, the Egyptian reserves of Indian rupee were exhausted. In September 1956 India advanced a loan of 50 million Indian rupees in order that the two countries may continue their mutual trade.

After this arrangement, India raised special Rupee Fund obviously in order to promote Indian-Egyptian trade. According to this new arrangement the price of all the Egyptian goods imported by India will be paid in Bharati currency. Egypt will be entitled to use this amount for the purchase of Indian goods like light machinery, coffee, pepper and medical goods. According to Egyptian estimates, the amount of Bharati exports to Egypt this year would amount for the first time to 10 million rupees.

The Causes of the Decline of Western Imperialism

The defeat of Russia at the hands of Japan in the Russo-Japanese war of 1905 had considerably shattered the illusion of the Western military invincibility, and gone was her former terror. The first world war proved even more damaging for her prestige. In this war the Western powers had used their colonial armed forces on the Asian and European fronts for self-protection and for avoidance of military loss to their nation. These forces fought side by side with the European armies against other European armies. The forces acquitted themselves of their responsibilities creditably and performed admirable deeds of valour and chivalry on the battle-fields. After the close of the war when these soldiers returned to their homes with new enthusiasm, new ambitions and tremendous self-confidence and energy, they greatly influenced the general atmoshpere. Thus the military prestige of the West went down. At the same time, the spirit of freedom began to tickle the peoples of the East.

Amir Shakib Arslan has offered a good explanation for this:

> It is a law of nature that when a nation emerges victorious from the travails of war, it tends to become even more successful and powerful than before. But here the result was just the opposite. In 1914 Europe was a united, powerful and closely integrated bloc. Even though there were differences among European nations, and U.K. and Russia had quarrels over certain issues within Europe, nevertheless the European countries used to support each other, and used to derive benefit out of the overall prestige of Europe in Asia. But when the Russian Empire was dissolved, it provided the basis for the freedom of Asia.[37]

[37] *Hadir al-Alam al-Islami,* vol. I, pp.231-32.

Another reason for the spread of awakening in the East was the rapid spread of education, the growth of political consciousness and the growing experience of self-government.

Yet another reason for this awakening was the Communist revolution of Russia in 1917. For some time the West took it as a passing phase. But within ten years it began to be felt that Communist Russia had emerged as a new world power and a military solution of the problem had already been rendered out of question. It was felt that the struggle against Communism could only be waged with political weapons. Thus, in order to meet this international meance, the West was forced to revise its colonialist policy. The world public opinion was increasingly pressing the West on this point. In this way Russia has made a negative contribution to the decline of Western Imperialism.

The fourth cause for this development was the historic proclamation of the American President, Woodrow Wilson, which is famous as Wilson's Fourteen Points. During the first world war the Allies (i.e. U.K. France, and Russia) suffered numerous reversals at the hands of their adversaries (Germany, Austria, Hungary, and Turkey). This led the Allies to seek the help of America. America, however, felt that the war waged by Germany and by those on her side was to some extent motivated by the desire for the freedom of trade and navigation, and as a protest against the monopolization of world resources by the Allies. Hence she insisted, as a condition of her participation in the war, upon the acceptance of the principle that one of the purposes of war would be to secure the right of self-determination for all the nations of the world and that other nations would not be enslaved as a consequence of war. This declaration of the American President had a decisive influence on the fortunes of the first world war. It has been noted that:

> Among the statements of war aims, however, the addresses of President Wilson of the United States had come to occupy an exceptional and predominant place. Germany had originally requested an armistice and peace on the basis of the Fourteen Points and the President's "subsequent pronouncements"—a series of declarations, which.. is collectively described as the Wilsonian Code.[38]

At the end of the first world war, the League of Nations and other allied bodies were founded in order to implement the Fourteen Points of President Wilson. However, later experiences were not very encouraging. The principles of President Wilson were quite often openly

[38] *This Age of Conflict*, pp.109-110.

violated so that one may cynically regard the League of Nations as a body of self-seeking powers, out to exploit and rob the weak and the down-trodden. Nevertheless, it can not be denied that the Wilson Declaration and the establishment of the League of Nations played a vital role in awakening the conscience of millions of human beings all over the world and in rallying public opinion of the world against Imperialism. The result was that the territories of Germany and Turkey occupied by the Allies after the first world war, were placed under Mandates instead of being divided as spoils of war. This paved the way for the independence of the Islamic countries of the Middle East, as also of other territories. Later on, the territories occupied by Germany and Italy in Asia and Africa were placed under International Trusteeship. The Atlantic Charter was also an offshoot of these developments. Moreover, the territories occupied by Italy, *viz.*, Libya, Eritrea and Ethiopia and, subsequently, Somaliland, and the German-occupied British and French Togoland and Camerouns were liberated. Ruanda Urandi and Tanganyika are on the verge of attaining their independence.

In view of these remarkable results, the Fourteen-Points and the Atlantic Charter proved turning points in the history of the twentieth century. Their importance is enhanced by the fact that, as against the negative pressure of Russia, it was a positive factor which assisted the subjugated countries in their struggle for independence. In brief, a combination of these positive and negative factors gave birth to the force which crippled the vitality of Western Imperialism.

There were certain other important developments both inside and outside Europe which accelerated the process of the collapse of Western Imperialism. For instance, the forces of National Socailism, i.e., Fascism and Nazism, arose in Europe as a reaction against Communism and began to meance Western Imperialism. The East itself saw the rise of Japanese militarism. The propaganda carried on by all those forces which were opposed to Western Imperialism (even though they had been prompted by ulterior motives) had their effects in two directions. On the one hand, they were instrumental in arousing the spirit of the subjugated nations and on the other hand, they forced the Western nations to a position where they had to compromise with the rising nationalist movements and nationalist aspirations of the Eastern nations, and ultimately, to abandon their imperialist domination altogether.

The fifth and the last cause of the decline of Western Imperialism was the Second World War. This war provided U.S.A. and U.S.S.R. with the opportunity to play their epoch-making roles. Hence when the second world war came to a close, the era of the freedom of most

of the Eastern countries was ushered in and the following countries attained independence:

Table No. 67

Countries liberated after the Second World War

ASIA

No.	Name of Country		Population	Outgoing Power
1.	Lebanon		1,270,000	France
2.	Syria		3,600,000	France
3.	Viet Nam		25,000,000	France
4.	Laos		1,200,000	France
5.	Cambodia		3,742,000	France
6.	Trans Jordan		1,316,000	United Kingdom
7.	Iraq		6,682,000	United Kingdom
8.	Maldives		82,000	United Kingdom
9.	Ceylon		7,700,000	United Kingdom
10.	India		356,700,000	United Kingdom
11.	Pakistan		76,240,000	United Kingdom
12.	Kashmir		4,500,000	United Kingdom
13.	Nepal		5,400,000	United Kingdom
14.	Burma		18,660,000	United Kingdom
15.	Malaya		5,227,000	United Kingdom
16.	Indonesia		76,500,000	Netherlands
17.	The Philippines		20,620,000	United Sates of America
18.	Kuwait		148,500	United Kingdom
19.	Cyprus		500,000	United Kingdom
20.	Singapore		1,018,000	United Kingdom
		Total	616,105,500	

AFRICA

1.	Gold Coast	3,837,000	United Kingdom
2.	Togoland	1,426,000	United Kingdom
3.	Sudan	8,600,000	United Kingdom
4.	Tunisia	3,600,000	France
5.	French Morocco	8,500,000	France
6.	Libya	1,135,000	Italy and partly France
7.	Eritrea	1,115,000	Italy
8.	Ethiopia	15,000,000	Italy
9.	Spanish Morocco	1,369,000	Spain
10.	Tangiers	112,000	International control

Table No. 67—*continued*

No.	Name of country	Population	Outgoing Power
11.	Somalia (British)	800,000	United Kingdom
12.	Somalia (Italian)	1,300,000	Italy
13.	Madagascar	4,500,000	France
14.	Belgian Congo	11,662,000	Belgium
15.	French Congo	6,870,000	France
16.	Equatorial Africa	4,448,000	France
17.	Chad	2,280,000	France
18.	Br. Cameroon	1,412,000	United Kingdom
19.	Fr. Cameroon	4,648,000	France
20.	Nigeria	31,600,000	United Kingdom
21.	Niger	2,181,100	France
22.	Dahomey	3,837,000	France
23.	French. Togoland	600,000	France
24.	Upper Volta	3,137,000	France
25.	French Sudan (Mali)	2,100,000	France
26.	French Guinea	2,261,000	France
27.	Ivory Coast	1,550,000	United Kingdom
28.	Senegal	3,432,000	France
29.	Mauritania	560,000	France
30.	Gabon	413,000	France
31.	Sierre Leonne	2,000,000	United Kingdom
32.	Tanganyika	7,800,000	United Kingdom
33.	Western Samoa	84,909	New Zealand
	Total:	142,070,509	
	Total: Asia and Africa	761,183,509	

The above-quoted figures show that during the last about fifteen years, Eastern countries, with a total population exceeding 761 million, have attained independence. The countries listed in the table above did not enjoy a uniform political status previously. The number of Muslim countries included in the table comes to about 2 dozen. The number of countries which are simultaneously Muslim and Christian is two. The total population in the countries of the two above-mentioned categories amounts to 220 million.

The Present Position of Imperialism

Even today the following territories of the world are under colonialism of one form or other.

Table No. 68

A. COUNTRIES UNDER INTERNATIONAL TRUSTEESHIP

No.	Name of Country	Continent	Population	Administering Country
1.	South West Africa	Africa	416,000	South African Union
2.	Ruanda Urandi	Africa	4,030,000	Belgium
3.	Eastern New Guinea	Asia	1,100,250	Australia
4.	Pacific Island	Asia	257,037	United States of America
5.	Naouro	Oceania	3,144	Australia
		Total	5,805,531	

B. COUNTRIES UNDER WESTERN COLONIALISM

(i) Africa

Name of Country	Population	Colonial power
Algeria	8,930,000	France
Spanish Sahara	164,000	Spain
French Somaliland	305,000	France
Zanzibar & Pumba	270,000	United Kingdom
Gambia	273,000	United Kingdom
Spanish Guinea	304,000	Spain
Portuguese Guinea	158,000	Portugal
Reunion Island	248,000	United Kingdom
Mozambique	5,724,000	Portugal
Angola	12,000,000	Portugal
Nayasaland	1,460,000	United Kingdom
Northern Rhodesia	202,000	United Kingdom
Southern Rhodesia	202,000	United Kingdom
Basutoland	544,000	United Kingdom
Bechuanaland	296,000	United Kingdom
Cape Verdi	165,0000	United Kingdom
Seychelles Island	35,000	United Kingdom
Andora	5,050	....
Mauritius	500,000	United Kingdom
Uganda	5,100,000	United Kingdom
Kenya	5,610,000	United Kingdom
Total	43,355,250	

(ii) Asia

Hong Kong	2,150,000	United Kingdom
North Borneo	352,000	United Kingdom
Western New Guinea	700,000	Netherlands
Sarawak	568,000	United Kingdom
Portuguese Timar	439,000	Portugal
Bruni	54,000	United Kingdom
Coastal Emirates of Arabia	1,664,023	United Kingdom
Total (i) & (ii)	5,927,230	

C. COUNTRIES UNDER EASTERN COLONIALISM

1. Sinkiang	4,360,000	China
2. Tibet, Northern Korea and North Viet Nam	25,000,000	China
3. Asian Communist Russia (vide pp. 42-43 supra)	50,000,000	Russia
4. Hyderabad	18,655,108	India
5. Junagadh	1,000,000	India
6. Kashmir	4,500,000	India
Total	103,515,108	
Grand Total (A, B and C)	141,395,885	

The table above shows that over 141 million human beings are still in bondage. Of them, less than 6 million are under International Trusteeship. Among them, the people of Ruanda Urandi are expected soon to become independent. After that the population of those under International Trusteeship will shrink to less than two million. And these people too are bound to be released from their bondage in a not very distant future, although the date of their independence has not yet been fixed. Thus it would be only proper to exclude the population of the Trusteeship territories from that of subjugated areas.

A striking fact about the Western Imperialism is that 88 p. c of the area under it is situated in Africa. At present only about 6 million Asians are under Western Colonialism. Fortythree million Africans added, the total population under Western Colonialism comes to about 50 million.

The population under Eastern Imperialism (103,515,108) is thus more than twice the population under Western Imperialism. No dates have been fixed for their independence nor are there any hopes of their independence in the near or distant future. However, who knows what God has in store for these helpless areas in future?

This survey of the countries and peoples under Imperialism shows that now only Muslims and Pagans are victims to Imperialism. This is clearly illustrated by our map under the caption, *The Rise and Decline of Colonialism.*

EMANCIPATION—TWO PATTERNS

From a persual of the preceding account of the decline of Western Colonialism there is one thing that emerges quite conspicuously. The receding colonial powers seem to take good care to ensure in a well-planned manner that the emancipation process be such as to lead to two distinct freedom patterns, one for Muslim countries and the other for non-Muslim countries. The picture becomes fully clear if one studies the emancipation and post-emancipation schemes concerning Asian and African countries ever since the termination of World War I. If there be some minor exception here and there it would only go to prove the rule.

While emancipating non-Muslim territories every care has been, and is being, taken to make sure that the viability and stability of such countries are not allowed to suffer. In certain cases special measures, very much out of the way, have been adopted to ensure not only the integrity and stability but also the expansion potential of these areas. On the contrary, the liberation of Muslim areas has almost invariably been effected in a manner intended to weaken them either by breaking them up into small indefensible units or by carving out slices to be retained directly or indirectly by the outgoing or some other sister colonial power. For instance, while liberating Indonesia, a big slice, Western New Guinea, was retained by the Dutch without any justification whatsoever. Again, while liberating the Muslim majority provinces of India to constitute Pakistan, big slices were chopped off and given over to India on the pretext that these *portions* of the two Muslim provinces of Bengal and Punjab had non-Muslim majority. The result is that Pakistan has not only been deprived of a tremendous portion of its legitimate share of land but also that India has secured direct access to Kashmir; and it was this diabolical machination that enabled India to grab with brute force a big portion of that cherished Muslim land. The same principle was not applied in the case of those *portions* of Hindu majority provinces where Muslims happened to be in majority, e.g. Malabar area in the Madras province. Further, no effective steps were taken to ensure that the Indian states could maintain their independence and resist forced merger with India. Islands in the socalled Indian Ocean and in the Bay of Bengal were handed over to India alone: not even one came to Pakistan's share.

Even more glaring is the case of the Arab countries. The Arab tory stretching from the Persian Gulf to the Mediterranean was ded, in clear violation of the promises made to the Arabs during ·ld War I, into five separate states. Even this did not satisfy the ;oing colonial powers. They adopted a device more diabolical ı which it would be hard to find in the annals of history. It was ;pired to drive out the sons of the soil, Arab Muslims, from Pales- and to import jews in tremendous numbers from all over the world hat in the course of less than three decades it was converted into a ish state and was accorded immediate recognition by U.S.A. and .S.R. and then by many other countries under their influence. This ıstrosity is since being maintained and pampered by European colo- powers and more particulary by the U.S.A. in flagrant violation of :anons of justice, fariplay and human values. Then again, while ring away from almost the whole of Asia, Imperialism reigns supreme ı today on the Southern and Eastern Coasts of Arabia and the slim islands in the Far East. Aden is still groaning under the : of British Colonialism. Insignificant Emirates are being tected' for no other reason than to ensure the safety of ish interests. No such 'protection' was accorded to much bigger es in India e.g. Hyderabad, Bhopal, Junagarh etc. All these were wed to be grabbed by Indian Imperialism.

Now coming to Africa, we find that the same policy is being pur- l here also. Of all the countries in this continent, Union of South ca is the first to have been given independence. With a r to making it into a strong state (governed by Europeans) different territories, viz. Orange Free State, Cape Province, al and Transval, were united into one to constitute the Union and ı, with a view to adding to its strength, three other countries, viz. ziland, Bechuanaland and Basutoland were given over under management by the British. Then the German Colony called th East Africa was also handed over as a Mandated territory to the n so that it could gradually absorb all the four territories and a erful non-Muslim state could be brought on the map. This ıe African State which has got the least number of Muslims as pared to any other African country. Muslims here constitute one per cent of the population. The same device has been ›ted in regard to the numerous countries that have been liberated in ecent past. Congo, for instance, inspite of the vastness of its area and ırge population, was kept intact and undivided at the time of libera- . Subsequently, when some of its provinces attempted at breaking y the colonial powers felt no compunction even in using U.N. es to stop the secession. The matter was pursued so vigorously as ost the U.N. Secretary General, Mr. Dag Hammershold, his life.

In regard to Ethiopia, not only was its integrity scrupulously maintained at the time of the restoration of its liberty but Eritrea, a Muslim majority area which, in the past, formed a part of Egypt under the Ottoman Caliphate, was also given over to her to make her stronger and to give her direct access into the Red Sea. It is for the first time in the fourteen centuries of Muslim history that Arabian waters have been opened up to independent non-Muslim forces.

One of the underlying motives behind the merger of Eritrea with Ethiopia seems to have been to provide Israel with a safe inlet into the African markets. The Eritrean ports, along with Jibuti in French Somaliland, are to serve as safe doors for the entry of Israeli products and manufactured goods into Africa just as Aqaba has been given over to furnish Israel with a convenient entry into the Red Sea. This being so, the future of French Somalia becomes all the more alarming, particularly in view of the very close relations which France has with Israel and India whom she has been supplying war material from time to time.

From informations available so far a new plan is being hatched to create yet another big non-Muslim state by uniting Uganda, Kenya, Tanganyika and Zanzibar. It is further heard that Ruanda Urundi, Northern and Southern Rhodesia and Nyasaland are also to be brought in to create a mighty non-Muslim state. This would obviously mean, *interalia*, that the Muslim territory of Zanzibar would be drowned in the sea of this huge state, lose its indentity and Muslim complexion and forfeit all the international privileges which it enjoys at present under treaties. This scheme would also diminish Muslim influence obtaining at present in Tanganyika.

Now if we study the state of affairs in regard to Muslim African countries we would find an altogether different policy determining the manner of liberation and the contemplated post-liberation set up.

The Egypt of pre-colonial days, as a province of the Ottoman Caliphate or as Khedive's empire, consisted of the Egypt of today plus the present territories of Sudan, Eritrea and parts of Libya and Somaliland. Now to look at the post-colonial picture of this area, one finds that Sudan stands chopped off as a separate state; Somalia too (barring French Somaliland) is an independent state; Eritrea has been gifted away to Ethiopia. A part of Somalia is still under French Colonialism and is known as French Somaliland. It is difficult to predict what would happen to that area. Would it be granted an independent status or would it be integrated, as fairplay would now demand, with Somalia. And who can say with certainty that French Somaliland will not be a victim to similar Machiavellean

machinations and allowed, like Eritrea, to be grabbed by Ethiopia on one pretext or another.

To come to the North-Western side, we find that the vast area from Libya right upto the Pacific coast constituted one single Berber land with its entire population having one and the same religion, and belonging to one single race. Now this area has been broken up and dismembered to constitute five separate states, viz. Libya, Tunisia, Algeria, Morocco and Mauritania. Then the adjoining area constituting Central and Western Africa, major part of which had been under Muslim rule during the past centuries, has now been divided to form no less than fifteen states viz. Senegal, Gambia, Portuguese Guinea, French Guinea, Liberia, Ghana, Togo, Dahomey, Upper Volta, Mali, Nigeria, Cameroun, Chad and Central African Republic. No attempt was made here to unite or strengthen some or all of these states as has been done in the case of non-Muslim African territories or as is even now being contemplated inregard to Kenya, Uganda etc. Thus it requires no extraordinary intelligence to see how an altogether different policy is being adopted throughout in regard to Muslim areas.

These irrefutible consequences of the double-faced and discriminatory policy adopted by the outgoing colonial powers have great meaning for the Muslims. The picture of the Muslim world that emerges now with the disappearance of Western Colonialism is alarming in many ways. Not only that the Muslim World finds its vast contiguous territories parcelled out in a number of small, weak and ineffective states with powerful non-Muslim States, all around, some artificially created, others disproportionately pampered and strengthened: for the first time in Muslim history, barring the period of complete Western domination, the heart of Islam, Jaziratal-Arab, itself is now dangerously surrounded by alien forces. In the very first century of Islamic history Muslims had succeeded in ensuring the security of Jaziratal-Arab from all sides In the North they dominated the vast area extending upto Central Asia. In the East they were a power in India and beyond that upto the Far Eastern Islands. The Red Sea Coast in the West was fully secure as no other power had any control over the opposite African Coast. The Christian state of Nubia was only a tributary state and presented no dangers. In South Arabian Sea, and in the so called Indian Ocean, the islands like Laccadive, Maldive, Socotra etc. were all in Muslim possession. On the East African Coast they wielded considerable power with their control upto Mozambique and over Madagascar. But the picture today is altogether different. Jaziratal-Arab is now exposed to alien forces on almost all sides. Under the facade of Emriates, Britain is physically present on the Eastern and Southern Coasts. Pakistan's emergence on the map surely secures the Northern portion of the Arabian sea but

the presence of India in Laccadive and its sway over the entire Southern portion of Indian Ocean alters the picture to the disadvantage of Muslims as compared with the pre-British days when Muslims were the ruling power in India. The presence, in the North, of Israel, the pampered child of Imperialism, with its anti-Muslim ambitions, is a threat of no mean potential. The enlargement of Ethiopia by the merger of Eritrea and its access into the Red Sea coupled with the contemplated creation of a powerful non- Muslim state through the unification of Uganda, Kenya, Tanganyika and Zanzibar, exposes the eastern side to very grave dangers.

EASTERN AND WESTERN COLONIALISMS: A COMPARISON

The Eastern and Western Colonialisms display the following characteristic features:

(1) Western Colonialism is in a stage of decay and disintegration. Eastern Colonialism is vigorous and nascent. During the last fifteen years more than 95 per cent of the population under Western Colonialism has been liberated and no fresh territories have been occupied in the recent past. On the contrary, Eastern Imperialism has maintained its expansion and has annexed new territories.

(2) Western Colonialism has now almost completely confined itself to Africa barring the 6 million people of Asia who are still under it's yoke. Eastern Colonialism is still well-entrenched in many a sizable Asian territory.

(3) Western Colonialism has no geographical contiguity with the areas under its occupation. On the contrary, Eastern Colonialism enjoys contiguity with the areas under its subjugation.

(4) Eastern Imperialist nations are much more enormous in respect of area and population as compared with the Western Colonialist nations.

(5) Western Colonialism (barring Portugal) does not regard its colonies as its integral and inalienable part; it promises independence to the territories under its domination. Eastern Colonialism, on the contrary, contends that the territories under its occupation are its integral and inseparable parts and thus it seeks to absorb them, totally and for ever. The question of the independence of these territories is simply inconceivable for Eastern Colonialism.

A WARNING

In the light of the history of Colonialism narrated in the foregoing pages, we should consider certain important questions relative to the future.

Although it is a fact that Western Imperialism has petered away, having almost vanished from Asia, and is about to breathe its last, Eastern Imperialism still struts abroad in the world. The Imperialist ambitions of these Eastern nations constitute new and rising menace to the world. Even the U.N., which epitomizes the awakened conscience of humanity, has failed to check this new Imperialism. The cold war between the blocs of Western democracies and Eastern Communism is making it increasingly difficult for the U.N. or the anti-imperialist forces to take effective steps to root out this nascent Colonialism. The interested nations are acutely conscious of this state of affairs and are successfully utilizing it to their benefit. For the promotion of their imperialist interests they arouse the anti-Western sentiments of the Eastern nations by reminding them of the historical role of the West in the East, and of the grotesque tale of oppression and exploitation. The Eastern nations with unpleasant memories fresh in their minds forget, in their fit of hatred, that in the recent past the West has practically endeavoured to retrieve its black past. Thus the present atmosphere in the East, which is surcharged with hatred towards the West, provides these Eastern nations with a much-coveted opportunity. They utilize this congenial atmosphere, play with the sentiments of the people of the region, exploit to the utmost the vacuum created in the East resulting from the disequilibrium that has occurred in the international balance of power, and proceed with their plan to fill in the vacuum by substituting Eastern for Western Colonialism.

The imposing economic and industrial achievements of some of the Eastern countries contribute a good deal to the success of the new Imperialism in its malicious designs. After fanning the flames of anti-western emotions, the economically backward nations are persuaded to break off their economic ties with the West and promote trade with the East.

This is the real underlying objective of a good many of political, economic and cultural organizations that have sprung up in Asia and Africa during the last few years. This, however, is a great illusion. The real aim is the conquest of the markets of underdeveloped Eastern countries by the industrially and economically advanced nations of the East *viz.* China, Japan, India and U.S.S.R.

They, quite naturally, believe that once they succeed in establishing their economic predominance, it will ultimately lead to their political domination over these countries. The events of the recent past, particularly the episode of Suez Canal, have strengthened the nefarious designs of these new colonial powers. The result is that the balance of trade in the Middle East has been seriously disturbed. The West is to be blamed to a great extent for this situation. For it is the West which has been persistently and contemptuously ignoring the world of Islam during the last twenty five years and has been supporting and encouraging the other nations of the East. Thus the West disregarded the warning sounded by the great historian of the West, Arnold Toynbee, that Communist Russia was merely the first shot and that other civilizations, China and India were awaited. Due to miscalculation, the West worked for the suppression of Islamic nations and encouraged India and China to the utmost. Uptil now the West persists in its policy of helping these countries by granting enormous economic aid, and in numerous other ways. The West will have to pay very dearly for the short-sighted policies which it is pursuing.

If history can be any guide in gauging the psychology of subjugated nations, two conclusions are incontrovertible. First, that Imperialism starts its attacks from the sides rather than from the front. Second, that the vendetta of the subjected nations against their former rulers manifests itself with greater force and vehemence. Western Imperialism itself started from the Iberian Peninsula and had as its target, for several centuries, the Muslim nations.

If one were to reflect over the matter in the light of these premises, it would become obvious that the rising Eastern Imperialism will not be content with an attempt at dominating the Islamic countries, if ever it succeeded in that. Its real target would be the West and its tremendous resources. As for geographical distances, they have ceased to count for much in modern times. The Western countries have ruled over the East in the past, now is it impossible for the East to rule over the West in future? This possibility cannot be laughed away as silly and fantastic at a time when the political and economic influence of the West is on the decline and its prestige is increasingly going down. Low standards of living in the East and geographical contiguity will be the factors which will prove detrimental to the West in its economic competition with the rising Eastern powers. What may prove decisive is the split between the Muslims and the West. The followers of Islam and Christianity are the neighbours of each other. Their mutual conflict may make both of them a victim to the new menace. Europe's misapprehension that Islam and the Islamic world constitute a danger for the West, will prove ultimately catastrophic for Europe itself. If despite many ideological affinities Islam and the West continue to fight

against each other, the day is not far when the weakness of the Muslim world may lead to the subjugation of the West by the East. Nature has made the world of Islam the first line of defence for the West and Christendom. If this citadel is shattered, it is not the Islamic world alone that will suffer, Christendom will suffer as well.

Unfortunately the West's power of decision has been paralyzed due to its loss of influence and deprivation of erstwhile gains. Depressed, demoralized, and confused, the West is not able to gauge the long-term, disastrous effects of its policies. The result is that howsoever commendable its policy of the termination of imperialism, the West has not been able to earn much credit because of its failure to distinguish between its friends and foes. Even today, despite the attitude of ignoring the Muslim world, or at least treating it with scant sympathy as compared with the other nations, it is the Muslim nations alone who are the allies and friends of the West. The attitude of China, India or other countries representing the civilizations of the East is either one of open opposition to the West or that of cold neutrality which, to speak in practical terms, is helpful for the anti-Western powers. It will be the greatest, and also an unparallelled tragedy if demoralization should deprive the West of its power of sound judgment at this crucial period of human history. What is all the more tragic is that this catastrophe will be due to nothing except the short-sightedness and lack of clear-headedness on the part of Western statesmen. This will have its effects on the entire Christian world, the masses whereof are hardly responsible for the erroneous policies of the powers that be. There is no doubt that it is the pressure of the public opinion of the West which has led to the liquidation of empires and colonies of the West. The people of the West, while pressing for the liquidation of Imperialism, had envisioned a world wherein no nation would have the opportunity of dominating over another nation and all nations would live in a world full of peace and equity and justice as good neighbours. Since Muslims alone are the neighbours of Western Christendom, and possess racial and religious affinities, it is only natural that people of the West wished to see these two great and historic religions of the world co-operate with one another in the progress of mankind and in eradicating injustice and aggression from the world. But the question is whether the present policies of the West are conducive to this end? No fair-minded person can hold the view that the West is consciously opposed to the lofty objectives it professes to uphold. But like a wealthy man stupefied by the shock of bankruptcy, the West has fallen a prey to demoralization which is indirectly helping the nascent Imperialsims of the East. If the West does not realize the situation in the near future and does not revise its policies, the sympathies of the majority of the Muslims, for the West as against the Red bloc, will be of no avail. The West is not only menaced by Communist Russia but also by Communist China,

a country whose potential might have been completely ignored by America when she heaped economic aid on that country. And today America is doing the same in India which is regarded as a counter balancing force and a guarantee against the expansionism of China. But the formation of a Communist Ministry in the state of Kerala in India should prove an eye-opener. All this has happened at a time when India is weak and it is only a few years that she has achieved her independence. If all this could take place at this moment, it would be hardly disputable to predict that a disappointment much greater than the one in the case of China awaits America in regard to India. The time is not far when it will become evident that the frutis of American tax-payer's toil and sweat had gone waste. In fact, it will become clear that the American money has strengthened those very forces which are the representatives of the worst kind of colonialism and are at the same time hostile to the West and Christianity. We do not wish to give any final verdict about the present leader of India whose personality is regarded as a powerful barrier against the influence of Communist China. We, however, can not help saying that in the present cold war the weight of his personality falls, on the whole, on the side of Communism rather than on the side of the democracies, for during the formative period of his brain he had imbibed a liking for Communism. Just before 1947, Jawahar Lal Nehru had written: "In this setting Indian opinion inevitably sided with Soviet Russia and the Eastern nations."[39]

Since he has a decisive position in Indian politics and can make or mar his country's future, it is not difficult to guess what will be the effects of his policies on the future influence of the free world in the East.

Howsoever deeply pitiable the present policies of the West might appear to us, it is for the West itself to reconsider and revise them. The peoples of the West alone can make any choice on the question they are confronting in regard to their foreign policy, and in the light of their own aspirations and interests. But so far as the Muslims are concerned, some plain talk seems to be inevitable.

Firstly, that Muslims should remember that the lesson to be learnt from the history of Imperialism is that industrial and commercial superiority ultimately leads to political domination. Secondly, it should be remembered that Imperialistic domination is always inaugurated by occupying far-flung border regions. During the Middle ages, entire Europe jointly attacked the Muslims. These attacks were, however, on the heart of Islam, the Middle East, and hence Europe failed inspite of her chivalrous attacks for more than one century and a half. But later on the Christians of the Iberian peninsula whose number

[39] *Discovery of India*, p.507.

was hardly five million, chalked out an altogether different plan and this inaugurated the era of reversals and defeats for the Muslims. They started attacking from behind the African territories and the far-flung parts of Asia. By and by they captured the coastal territories of Africa, India, Central Asia and even the Islamic lands of Eastern Asia, one after the other. They, however, left the heart of Islam intact. The Muslims, therefore, kept on ignoring the danger. Proceeding in the light of this plan the Christians succeeded in occupying the outposts of the Islamic world. And it is only when they had accomplished this and had occupied the outskirts of the Islamic world that they suddenly pounced upon the Islamic countries of the Middle East. If the lines of Islamic defence had not been shattered, the West would never have dared to attack the Arab world; and even in the event of her daring to do so it would have ignominiously failed in the same way as the Crusaders had failed.

A similar situation confronts the contemporary Islamic world. A new Imperialism is threatening Indonesia, Malaya, Singapore, Pakistan, Afghanistan, Iran and Turkey. If Muslims ignore or belittle the gravity of the danger to which these Islamic regions are exposed, the result might turn out to be even more grievous and catastrophic than that in the past. For, it is these very countries which are the outposts, the first lines of defence, for the region which is the heart of Islamic world, namely, the Arab world. If this line of defence crumbles, there would be nothing to prevent the subjugation and exploitation of the Middle East by neo-imperialist powers. Hence the defence of Indonesia, Pakistan and Turkey is a common problem of the whole of the world of Islam. Indonesia is situated in South East Asia where Japan, China and India are trying to realize their expansionist objectives. The independence of Singapore and Malaya is a question of life and death for Indonesia. But both these being economically in the grip of the Chinese, the possibilities of their imposing political domination over these countries cannot be ruled out. It would be sheer bankruptcy of political insight to consider Indonesia safe unless she has in Singapore and Malaya free and fully dependable ally or allies. The role of Japan in the second world war too has great significance. In view of that role, the Islamic countries of South East Asia cannot be considered secure from the danger of Japanese Imperialism As for Pakistan, in addition to India, she has China and Russia also for her neighbours. In view of the situation obtaining today, the threat to the integrity of Pakistan increases manifold. With regard to Turkey, her security is important for the Muslim world mainly for two reasons. First, it is the chivalry of Turks which has been constantly frustrating the Russian ambitions for reviving the Byzantine Empire. Second, if Turkey falls, Russian Imperialism is bound to sweep away the Arab countries in order to gain control over the oil resources of the Middle

East, since Russia and her satellites are in even greater need of oil than the West is. In short, if the Arab world fails to understand the dangers facing the neighbouring Islamic countries, and fails to respond to the challenge thrown by the new Imperialisms of the East, it would mean nothing short of jeopardizing the future of the entire world of Islam.

Moreover, an appreciation of the importance of geographical contiguity with the nascent Imperialist countries requires a glance at the history of Imperialism.

The Western Imperialist structure consisted of nine European countries. Leaving aside Russia, none of the eight colonial and imperialist countries possessed geographical contiguity with the territories under occupation. The result was that they were forced to abandon their colonies gradually and about ninety-five per cent of the territories under foreign control were liberated. On the contrary, Soviet Russian Imperialism is possessed of geographical contiguity with the territories which it has occupied (or which it aspires to occupy). The result is that so far not even an inch of territory occupied by Russia has been liberated.

Unfortunately for Muslims, Imperialist greed has been aroused among those Asian nations that are geographically contiguous to the territories which could become the targets of their expansionism. Should any of these powers succeed in planting her feet on these countries, it would become impossible to get rid of that yoke, in the same manner as it has become impossible to get rid of the Russian yoke.

Another factor which ought to be kept in sight is the importance of population as a factor in the strengthening of Imperialism and Colonialism. Russia again illustrates this. The greater the population of the colonial power, the greater is its strength. Since the population of Russia is greater than that of all other European countries, it has contributed to the consolidation of Russian domination over the territories now under Russian occupation. In view of the importance of population, it would suffice to say that the population of China and India is respectively three times and twice bigger than the population of Russia, which shows the frightful magnitude of the danger of Eastern Imperialism.

WHAT NEXT?

The question that naturally arises as a result of the awareness of the dangers of the new, nascent Imperialisms of the East is this: where lies the remedy?

One solution of the difficulty is to strengthen the United Nations Organisation to such a degree as to enable it to serve, effectively and honestly, the objectives which brought this august international body into existence. Once the United Nations is sufficiently strengthened, it would be able to get over the hesitation and wavering which characterises its present mood. The predominant majority of the member countries of the United Nations is Christian. However, Christian countries are irreconcilably divided into different and mutually hostile blocs. Hence, it would be futile to expect the Christian member-states of the United Nations to lend stability and strength to this organization. This objective can only be achieved if such Christian states as sincerely strive for the realization of the objectives of the United Nations also enjoy the whole-hearted co-operation of the Muslim member states. The co-operation of Muslim states, however, can only be obtained if it is sought with sincerity and earnestness and if the Christian states sincerely feel the need of Muslim friendship and are prepared to discharge the obligations of such friendship. If this desire is fulfilled, the bulk of humanity will strive unitedly to render Imperialism and Colonialism as mere relics of the past. Muslim-Christian unity, once it comes into existence, will prove an insuperable barrier, an impregnable wall of defence, against Imperialisms of all hue and colour.

If unfortunately the Christian nations fail to unite among themselves and with Muslims, in the interest of this great cause, the Muslims will have no other option except to fall back upon their own resources and try to keep at least the world of Islam secure from the new Imperialisms. Undoubtedly, the task would become much more arduous without the co-operation of the Christian West. But Muslims have passed through periods of even greater difficulty in their history and have been able to acquit themselves creditably. If Muslims alone can unify themselves in outlook and forge a common plan to march forward, there is no legitimate reason to despair of their destiny. What should be the outlines of the task ahead is the subject of our next work, *Islam and Contemporary World Conflict*.

** XV ****

Statistical Survey OF WORLD RELIGIONS

In the preceding chapters we have studied the ten great living religions of the modern world and have fully discussed their various aspects, particularly the number of their followers, the area they occupy and the political power they wield. In the present i.e. the last chapter we shall make a comparative study of all these aspects which, in fact, is the subject matter of this book. In this context we shall also take into account the basic classification of the world religions, *viz.*, Semitic, Aryan, Monoglian, and Revealed and non-Revealed.

A. POPULATION

The following table contains respectively the total population of the various world religions and also indicates the category to which they belong.

Table No. 69

Religion-wise Division of World Population

Revealed or non-revealed	Racial and Geographical Classification	Name of Religion	Total Population	Percentage.
Revealed	1 Semitic	Christianity	750,000,000	31
	,,	Islam	520,728,909	22
	,,	Judaism	11,800,000	0.5
		Total	1,282,528,909	53·5

Table No. 69—*continued*

Non-revealed	1 Mongolian	Confucianism	360,000,000	15
	,,	Taoism	50,000,000	2
	,,	Shintoism	50,000 000	2
		Total	460,000,000	19
	2 Aryan	Hinduism[1]	274,117,326	11.4
	,,	Sikhism	6,300,000	0.25
	,,	Jainism	1,600,000	..
	,,	Zoroastrianism	140,000	..
		Total	282,057,326	12
	3 Others	Paganism	207,747,201	9
	,,	Buddhism	151,790,864	6
		Total	359,538,065	15

B. AREA

The following table shows the areas held respectively by the various religions of the world.

Table No. 70

Specification of the Areas under the Various Religions

Revealed or Non-or-vealed	Racial and Geographical Classification	Name of Religion	Area in sq. kilometers.	Percentage
Revealed	Semitic	Christianity	58,104,537	43
	,,	Islam	37,449,768	28
	,,	Judaism	20,679	..
		Total	95,574,984	71
Non-revealed	1 Mongolian	Confucianism	7,300,000	5
	,,	Taoism	..	..
	,,	Shintoism	300,000	0.2
		Total	7,600,000	5.2
	2 Aryan	Hinduism	3,200,000	2.5
	,,	Sikhism	..	..
	,,	Jainism	..	..
	,,	Zoarastrianism	..	..
		Total	3,200,000	2.5
	3 Others	Paganism	8,962,388	6
	,,	Buddhism	2,063,331	1.5
		Total	11,025,719	7.5

[1] This number includes the scheduled castes also.

C. POLITICAL STRENGTH

The following table shows respectively the political strength of each one of the various religions of the world on the basis of its representation in the United Nations General Assembly.

Table No. 71
Political strength as reflected in the U.N.O.

Revealed or Non-revealed	Racial and Geographical Classification	Name of Religion	Number of Members in the U.NO. (104)	Percentage
Revealed	Semitic	Christianity	53	52
	,,	Islam	34	33
	,,	Judaism	1	1
		Total	88	86
Non-revealed	1 Mongolian	Confucianism	1	1
	,,	Taoism	..	..
	,,	Shintoism	1	1
		Total	2	2
	2 Aryan	Hinduism	1	1
	,,	Sikhism	..	..
	,,	Jainism	..	..
	,,	Zoarastrianism	..	..
		Total	1	1
	3 Others	Paganism	6	5
	,,	Buddhism	7	6
		Total	13	11

Religious Minorities

As we have seen in the previous chapters, the followers of the various religions are also found outside those territories where they are in a majority, i.e., they are also found as minorities. Their respective numbers, on the basis of the previous chapters, have been shown in an integrated form in the following table.

Table No. 72

No.	Religion	Total number	Number as minority	Percentage as minority
1.	Islam	520,728,909	136,189,300	26
2.	Christianity	750,000,000	29,007,431	4
3.	Judaism	11,800,000	10,620,000	90
4.	Confucianism	360,000,000	10,000,000	3.6
5.	Taoism	50,000,000	50,000,000	100
6.	Shintoism	50,000,000	..	..
7.	Hinduism	274,117,326	12,000,000	4
8.	Sikhism	6,300,000	6,300,000	100
9.	Jainism	1,600,000	1,600,000	100
10.	Zoarastrianism	140,000	140,000	100
11.	Paganism	207,747,201	159,847,201	79
12.	Buddhism	151,790,864	95,411,000	63

Position of the various World Religions in the Eastern Hemisphere

Statistics regarding population and area of various religions in the old world (Europe, Asia and Africa), are shown below in an integrated form:

Table No. 73
Eastern Hemisphere

No.	Religion	Population	Percentage	Area (in sq. km.)	Percentage
1.	Islam	519,834,909	25	37,449,768	47
2.	Christianity	481,000,000	24	6,935,537	9
3.	Confucianism	360,000,000	17	7,300,000	9.5
4.	Hinduism	275,200,000	13	3,200,000	4.2
5.	Paganism	150,000,000	7	8,962,338	11
6.	Buddhism	151,790,864	6	2,063,331	2.6
7.	Taoism	50,000,000	2.4	..	..
8.	Shintoism	50,000,000	2.4	300,000	0.4
9.	Sikhism	6,300,000	0.2	..	..
10.	Judaism	5,800,000	0.2	20,679	..
11.	Jainism	1,600,000	..	..	..
12.	Zoroastrianism	140,000	..	..	..

Position of the various World Religions in the Western Hemisphere

Statistics regarding population and area of various religions in the New world (North and South America and Oceania), are shown below in an integrated form.

Table No. 74
Western Hemisphere

No.	Religion	Population	Percentage	Area	Percentage
1.	Christianity	269,000,000	85	50,500,000	100
2.	Islam	894,000	0.2	..	..
3.	Judaism	6,000,000	1.8	..	..
4.	Confucianism	..	..	..	..
5.	Hinduism	385,000	0.1	..	..
6.	Paganism	64,847,201	14	..	..
7.	Buddhism	300,000	0.1	..	..
9.	Shintoism	..	..	..	..
9.	Taoism	..	..	..	..
10.	Sikhism	..	..	..	..
11.	Jainism	..	..	..	..
12.	Zoroastrianism	..	..	..	..

Table No. 75

Statistics showing comparatively the population, area, and Political strength of the various Religions of the World (1951).

No.	Religion	Population	Percentage	Area	Percentage	Political Strength	Percentage
1.	Christianity	750,000,000	31	58,104,537	43	53	52
2.	Islam	520,728,909	22	37,449,768	28	34	33
3.	Judaism	11,800,000	0.5	20,679	..	1	1
	Total Semitic Religions	1,282,528,909	53.5	95,574,984	71	88	86
4.	Confucianism	360,000,000	15	7,300,000	5	1	1
5.	Shintoism	50,000,000	2	300,000	0.2	1	1
6.	Taoism	50,000,000	2	..	..	..	..
	Total Mongolian Religions	460,000,000	19	7,600,000	5.2	2	2
7.	Hinduism	274,117,326	11.4	3,200,000	2.5	1	1
8.	Sikhism	6,300,000	0.25	..	..	..	..
9.	Jainism	1,600,000	..	..	..	..	..
10.	Zoroastrianism	140,000	..	..	..	..	..
	Total Aryan Religions	282,057,326	12	3,200,000	2.5	1	1
11.	Paganism	207,747,201	9	8,962,388	6	6	5
12.	Buddhism	151,790,864	6	2,063,331	1.5	7	6
	Total Other Religions	359,538,065	15	11,025,719	7.5	13	11

As is evident from the above tables, the total population of the revealed *i.e.* Semitic religions of the world is more than 53 per cent of the total population of the world. Of the rest of the 46.5 per cent, the Mongolian religions constitute 19 per cent and the Aryan religions, apprximately 12 per cent of the population of the world. Paganism and Buddhism constitute 15 per cent of the population of the world. In the same way, the area under the dominance of Semitic or revealed religions is 71 per cent of the area of the world. Out of the remaining 29 per cent, the area under Mongolian religions is 5.2 per cent, that under Aryan religions about 2.5 per cent, and that under Paganism and Buddhism, about 7.5 per cent of the area of the world. In respect to political strength, the Semitic or the revealed religions of the world have got 86 per cent, the remaining about 14 per cent being divided among the non-revealed *i.e.* non-Semitic religions in the following manner:

Mongolian religions	2 per cent.
Aryan religions	1 per cent.
Paganism and Buddhism	11 per cent.

APPENDIX A

WILSON'S FOURTEEN POINTS

The Wilsonian Code consists of a series of pronouncements made by President Wilson during 1918:

> The Fourteen Points, January 8, 1918;
> The Four Principles, February 11, 1918;
> The Four Ends, July 4, 1918;
> The Five Particulars, September 27, 1918.

Instead of reproducing the texts of all these pronouncements we are quoting only the Fourteen Points. The full texts of the remaining pronouncements are available in H.W.V. Temperley, *A History of the Peace Conference of Paris*, London, 1920, Vol. I, pp.431-48, and Alma Luckau, *The German Delegation at the Paris Peace Conference*, Columbia University Press, 1941, pp.137-39.

The Fourteen Points are as follows:

1. Open covenants of peace openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

2. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

3. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

4. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

5. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests

of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

6. The evacuation of all Russian territory and such settlement of all questions affecting Russia as will secure the best and freest co-operation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing: and, more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

7. Belgium, the whole world will agree, must be evacuated and restored without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

8. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted in order that peace may once more be made secure in the interest of all.

9. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

10. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

11. Rumania, Serbia, and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

12. The Turkish portions of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

13. An independent Polish state should be erected, which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

14. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

APPENDIX B

BALFOUR DECLARATION

The Balfour Declaration was conveyed in a letter from Lord Balfour, then British Foreign Secretary, to Lord Rothschild.

Foreign Office
November 2nd 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews, in other country."

I shall be most grateful if you will bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

ARTHUR JAMES BALFOUR.

APPENDIX C

Joint Anglo - French Declaration

McMAHON PLEDGE

On November 7, 1918, a joint Anglo-French Declaration was issued simultaneously in Palestine, Syria, and Iraq—an official communique that was given prominence in the local press as soon as it was given out by the G.H.Q. of the Egyptian Expeditionary Force. This (subjoined) Declaration was interpreted by the Arabs as an official French or Allies endorsement of the McMahon Pledge, and as such it gave them legitimate ground for hope that their independence would be recognized and established according to the terms of that pledge.

The text of the Anglo-French Declaration is as follows:

"The goal envisaged by France and Great Britain in prosecuting in the East the War set in train by German ambition is the complete and final liberation of the peoples who have for so long been oppressed by the Turks and the setting up of national governments and administrations that shall derive their authority from the free exercise of the initiative and choice of the indigenous populations.

"In pursuance of those intentions, France and Great Britain agree to further and assist in the setting up of indigenous governments and administrations in Syria (that is, including Palestine) and Mesopotamia which have already been liberated by the Allies, as well as in those territories which they are endeavouring to liberate, and to recognize them as soon as they are actually set up.

"Far from wishing to impose this or that system upon the populations of those regions their (that is, France's and Great Britain's) only concern is to offer such support and efficacious help as will ensure the smooth working of the governments and administrations which those populations will have elected of their own free will to have (sic?): to secure impartial and equal justice for all; to facilitate the economic development of the country by promoting and encouraging local initiative; to foster the spread of education and to put an end to the dissensions which Turkish policy has for so long exploited. Such is the task which the two Allied Powers wish to undertake in the liberated territories."

APPENDIX D

THE TRIPARTITE DECLARATION

ISSUED 25 MAY 1950 BY FRANCE, THE UNITED KINGDOM, AND THE UNITED STATES:

1. The three Governments recognize that the Arab States and Israel all need to maintain a certain level of armed forces for the purposes of assuring their internal security and their legitimate self-defence and to permit them to play their part in the defence of the area as a whole. All applications for arms or war material for these countries will be considered in the light of these principles. In this connection the three Governments wish to recall and reaffirm the terms of the statements made by their representatives on the Security Council on 4 August 1949, in which they declared their opposition to the development of an arms race between the Arab States and Israel.

2. The three Governments declare that assurances have been received from all the States in question to which they permit arms to be supplied from their countries that the purchasing State does not intend to undertake any act of aggression against any other State. Similar assurances will be requested from any other State in the area to which they permit arms to be supplied in the future.

3. The three Governments take this opportunity to declaring their deep interest in, and their desire to promote the establishment and maintenance of, peace and stability in the area, and their unalterable opposition to the use of force or threat of force between any of the States in that area. The three Governments, should they find that any of these States was preparing to violate frontiers o armistice lines, would, consistently with their obligations as members of the United Nations, immediately take action, both within and outside the United Nations, to prevent such violation.

APPENDIX E

Member States in the United Nations Organization

	Name of state	Membership date
1.	Afghanistan	19.11.46
2.	Albania	14.12.55
3.	Argentina	Original[1]
4.	Australia	"
5.	Austria	14.12.55
6.	Belgium	Original
7.	Bolivia	"
8.	Brazil	"
9.	Bulgaria	14.12.55
10.	Burma	19.4.48
11.	Byelorussian SSR	Original
12.	Cambodia	14.12.55
13.	Cameroun	20.9.60
14.	Canada	Original
15.	Central African Republic	20.9.60
16.	Ceylon	14.12.55
17.	Chad	20.9.60
18.	Chile	Original
19.	China	"
20.	Colombia	"
21.	Congo (Brazzaville)	20.9.60
22.	Congo (Leopoldville)	20.9.60
23.	Costa Rica	Original
24.	Cuba	"
25.	Cyprus	12.9.60
26.	Czechoslovakia	Original
27.	Dahomey	20.9.60
28.	Denmark	Original
29.	Dominican Republic	"
30.	Ecuador	"
31.	El Salvador	Original
32.	Ethiopia	"
33.	Federation of Malaya	17.9.57
34.	Finland	14.12.55
35.	France	Original
36.	Gabon	20.9.60
37.	Ghana	8.3.57
38.	Greece	Original
39.	Guatemala	"
40.	Guinea	12.12.58
41.	Haiti	Original
42.	Honduras	"
43.	Hungary	14.12.55
44.	Iceland	19.11.46
45.	India	Original
46.	Indonesia	28.9.50
47.	Iran	Original
48.	Iraq	"
49.	Ireland	14.12.55
50.	Islamic Republic of Mauritania	28.10.61
51.	Israel	11.5.49
52.	Italy	14.12.55
53.	Ivory Coast	20.9.60
54.	Japan	18.12.56
55.	Jordan	14.12.55
56.	Laos	14.12.55
57.	Lebanon	Original
58.	Liberia	"
59.	Libya	14.12.55
60.	Luxemberg	Original
61.	Madagascar	20.9.60
62.	Mali	28.9.60

63.	Mexico	Original
64.	Mongolian Peoples Republic	28.10 61
65.	Morocco	12.11.56
66.	Nepal	14.12.55
67.	Netherland	Original
68.	New Zealand	,,
69.	Nicaragua	,,
70.	Niger	20.9.60
71.	Nigeria	7.10.60
72.	Norway	Original
73.	Pakistan	30.9.47
74.	Panama	Original
75.	Paraguay	,,
76.	Peru	,,
77.	Phillipines	,,
78.	Poland	,,
79.	Portugal	14.12.55
80.	Romania	14.12.55
81.	Saudi Arabia	Original
82.	Senegal	28.9.60
83.	Sierre Leone	27.9.61
84.	Somalia	20.9.60
85.	Spain	14.12.55
86.	Sudan	12.11.56
87.	Sweden	19.11.56
88.	Syrian Arab Republic	13.10.61
89.	Tanganyika	14.12.61
90.	Thailand	16.12.46
91.	Togo	20.9.60
92.	Tunisia	14.11.56
93.	Turkey	Original
94.	Ukranian SSR	,,
95.	Union of South Africa	,,
96.	USSR	,,
97.	United Arab Republic	,,
98.	United Kingdom	,,
99.	United States	,,
100.	Upper Volta	20.9.60
101.	Uruguay	Original
102.	Venezuela	,,
103.	Yemen	30.9.47
104.	Yugoslavia	Original

1. By original members (51 in number) are meant the states which had participated in the United Nations Conference on International Organization, held in San Francisco from April 25 to June 26, 1945, or which had previously signed and ratified the United Nations Charter.

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